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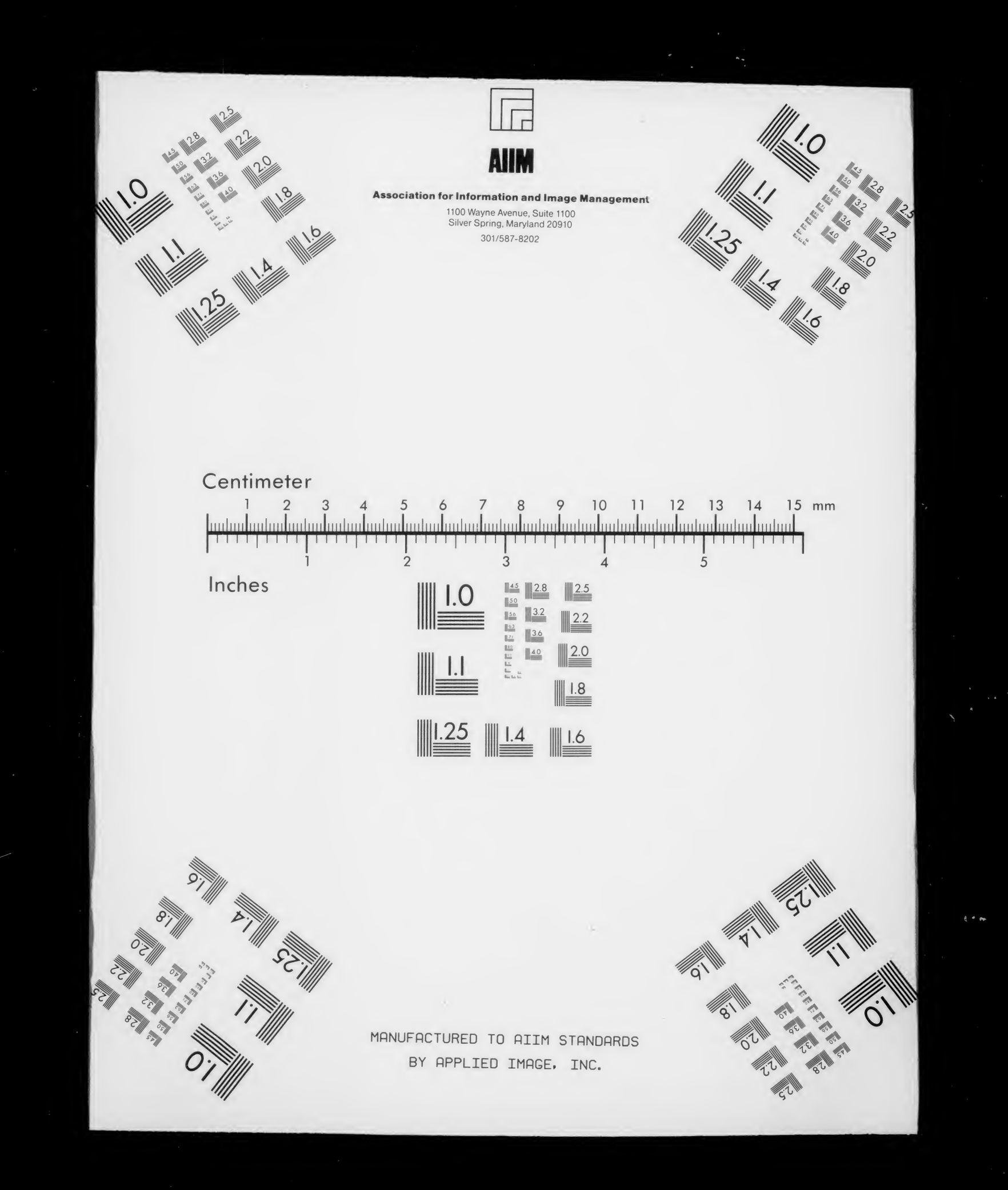
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T. MACCI PLAVTI

MOSTELLARIA

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T. MACCI PLAVTI

MOSTELLARIA

EDITED WITH NOTES
EXPLANATORY AND CRITICAL

BY

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PREFACE

THE present edition of the *Mostellaria* has been entirely recast in order to bring it into touch with the results of Plautine criticism in recent years. I am indebted especially to the *Editio Minor* of Goetz and Schoell (Fasciculus v, 1896) and, as in my first edition, to the commentary of Lorenz (1866 and 1883). I have also consulted with advantage the editions of Ussing (1888), Leo (1896), and Lindsay (1904). In the matter of the text I have treated the MS. tradition with the greatest respect; but I hold that in corrupt passages a good emendation (i. e. one which is in complete touch with Plautine diction and prosody and as little as possible out of touch with the MS. tradition), even though it is not certain, is better than an admittedly unsound reading of the MSS. Thus I have not hesitated to emend and accept emendations in many corrupt places where the *Editio Minor* contents itself with putting a † or marking a lacuna. At the same time there are many passages of the play in which the experience of the twenty-two years which have passed since the publication of my first edition has convinced me that a suspected reading of the MSS. was sound.

In the explanatory notes I have found an opportunity of emphasizing views which I have at heart as to moods and tenses, which are perhaps best studied in connexion with the oldest extant literary examples of their use.

In regard to metre and prosody I have deliberately avoided in this edition the discussion of vexed questions on which Plautine scholars are divided in opinion. My own views as

to the 'semi-quantitative' character of Old Latin verse and their bearing on fundamental questions of prosody, such as the law of 'Breves breviantes', have been briefly indicated in an article in the *Classical Review* ('Accent and Quantity in Plautine Verse,' 1906, vol. xx, pp. 156–9). To set them forth in detail in the present edition would have demanded more space than I had at my disposal; and I have thought it better to reserve them for a separate work on metre and prosody, on which I have been engaged for many years.[1] Brief references are, however, made to the above article in cases where my special views have a bearing on the text (e. g. note on l. 656). Similarly in regard to the scansion of *ille*, *nempe*, &c., in lines like 210 and 335 *a*, I have contented myself with a reference to an article by Radford in which the latest discussion of rival theories is contained.[2] In the use of ictus-marks in the text I have followed the same principle as in the 'editio minor' of my *Rudens*—a principle which is also adopted in the main by Goetz and Schoell in their latest edition.[3] But these marks are not to be interpreted as implying dissent from the views of Radford

[1] I shall there take account of much recent work, such as the article by Jacobsohn (*Quaestiones Plautinae metricae et grammaticae*), in which he proves that the verse-ending ⏑ – ⏑ –, whether in iambic senarii or in trochaic septenarii, may be preceded by a 'syllaba anceps' or by hiatus, and further applies the same treatment to the second rise of the troch. septen.

[2] 'Plautine synizesis, a study of the phenomena of *brevis coalescens*,' in *Transactions of the American Philological Association*, 1905 (vol. xxxvi), pp. 159–61; see also the vol. for 1904 (xxxv), p. 44. Radford's own view as to the pronunciation of the 'dimoric' *ille*, *nempe*, &c., is that there was some reduction in the quantitative value of *both* the syllables, and that it is not necessary to hold with Skutsch that the second syllable was entirely dropped. [A fuller study of the question by the same author has been commenced in the *American Journal of Philology*, 1906 (vol. xxvii), pp. 418–37.]

[3] i. e. Fasciculus ii of the *Editio Minor* (*Bacchides*, *Captivi*, *Casina*), 1904, Praef. p. vii.

in cases where some kind of synizesis may be assumed. For example, my ictus on the *u* of *quattuor* in l. 630 is meant to indicate merely that *-ttuor* forms the rise (or arsis) of the first foot, not that *quattuor* is to be pronounced as three full syllables with the accent on the second. It cannot be too clearly understood that ictus-marks are not indications of word-accent or sentence-accent, but merely a means of dividing lines into feet or dipodies. They serve, in fact, the humble object of helping the reader to scan, though they may and do indirectly furnish evidence of the incidence of word-accent and sentence-accent.

In the revision of the proof-sheets I have had the assistance of two friends, one of whom, alas, is no longer among us. Professor O. Seyffert of Berlin, with characteristic devotion, read part of the proof as it was going through the press, in spite of the fact that he was suffering from the effects of a paralytic stroke. The comments which he was able to send me before his death in July of last year were not many, but they were of great value. Professor Postgate has most kindly read the whole of the explanatory notes and made several helpful suggestions which I have embodied, sometimes with a reference to his name. And to the Reader of the Clarendon Press I am indebted for the thoroughness with which he has done his work.

As in my *Rudens* (ed. min.), the text is interleaved to facilitate the collecting of notes and comparison of instances.

E. A. S.

BIRMINGHAM:
January 1, 1907.

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INTRODUCTION

THE Mostellaria[1], like other plays of Plautus, is founded on a Greek original: this was called Φάσμα, 'The Ghost,' as we learn from the didaskalia, or notice appended to the play by the grammarians (see p. xix). There were several plays of this name belonging to the *νέα κωμῳδία*; probably the one in question was written by Philemon[2], from whom Plautus also borrowed the plot of his Trinummus and Mercator. Whether the *Phasma Catulli*, a mime of the early empire mentioned by Juvenal VIII. 186, had any connexion with any of these earlier ghost-plays is not known.

The scene is laid in a public street in Athens (cf. 30, 66, 1072) in which stand the houses of Theoropides (or Theopropides[3]) and Simo. The action lasts from early morning[4] till late in the afternoon: cf. notes on I. 1, I. 2, I. 3, I. 4, and lines 579 *redito huc circiter meridiem*, 651 *iam adpetit meridies*, 966 *uide sis ne forte ad merendam quopiam deuorteris*. Between the two houses, which occupy the back of the stage, is the opening of a narrow side-street (*angiportum*, cf. 1046), employed in several passages of the play as a place from which the conversation on the stage may be overheard. The

[1] The word is a feminine adjective derived from *mostellum*, the diminutive of *monstrum*: *Mostellaria* (sc. *fabula*) then means 'A Ghost-story'.

[2] If so, the date of the composition of this Φάσμα falls between the years 289 and 262 B.C. The latter is the year of Philemon's death; for the former see note on line 775 (cf. on 1149), and Hueffner, *De Plauti comoediarum exemplis Atticis* (Göttingen, 1894).

[3] The form of the name is not certain; see under *Personae*.

[4] Leo, *Plautinische Forschungen*, p. 176.

stage is approached by two side doors, that on the left of the spectators leading to or from the harbour, that on the right to or from the market-place or the country (Attica); see Menaechmi 555 f., Amphitruo 333.

Before Simo's house stands the usual altar (cf. Aul. 598).

The Plot.

During the absence abroad of Theoropides, an Athenian merchant, his son Philolaches has been sowing his wild oats. He has fallen in love with a slave-girl named Philematium, and after purchasing her from her owner with borrowed money, has shown the genuineness of his affection for her by presenting her with her freedom. In Act I, Scene 4, we are introduced to a drinking-bout at his father's house, and make the acquaintance of one of his friends, Callidamates, who has come with his sweetheart Delphium. Philolaches is aided and abetted in his prodigal career by the clever and unscrupulous Tranio, a slave to whose special care the old man had committed his son during his absence abroad.

This state of things is interrupted by the news that Theoropides has suddenly returned and is already in the Piraeus, at the very time when the banquet above referred to is in full swing. At this critical moment Tranio, the dissolute and pampered slave (cf. *urbanus scurra, deliciae popli* 15), steps forward and assumes the direction of affairs and the position of hero of the piece. No time must be lost, if detection is to be avoided. The house is promptly locked up. Philolaches, Callidamates, Philematium, and Delphium retreat indoors and are enjoined to keep strict silence: Tranio remains on the ground to meet the enemy. The old gentleman is now made the victim of the slave's inventive genius. He is informed that the house has been shut up for

seven months, owing to the discovery that it was haunted. In an admirable scene Tranio pretends that Theoropides has himself incurred the resentment of the Ghost by knocking at the door of his house, and so converts the ghost-story into a matter of present and patent fact; Theoropides is only too glad to be able to escape with his head wrapped up in his cloak (*capite obuoluto* 424).

But so far only the first difficulty has been overcome. Theoropides returns when he has recovered from his fright, having made inquiries of the person from whom he bought the house: the latter has indignantly denied the whole story. The situation is complicated by the appearance of the money-lender Misargyrides, who demands payment of interest long overdue. Tranio finds himself between two fires. But he is equal to the occasion. He advises Theoropides to go to law with the refractory vendor of the house. The debt he does not deny, but explains it as a necessary means of raising money *to buy another house*, when the old one had to be abandoned. He even induces Theoropides to promise payment next day, and Misargyrides departs pacified.

'Where then is this new house?' asks Theoropides. Tranio is in doubt for a moment, but decides to locate it next door. Philolaches, he says, has bought the house of his neighbour Simo, and at a ludicrously small figure. The delight of the old man of business knows no bounds; his son is a chip of the old block. Yet another awkward demand of Theoropides—that he should be shown over the house—is met by the reminder that there are ladies therein, whose permission must first be asked. (That Philolaches is not in present possession of the house, but in the country, is not explicitly stated in the text as we have it, but seems rather to be assumed or inferred; cf. note on 929.) Theoropides

promises to wait until Tranio has spoken to the present occupant, Simo, and leaves the stage.

In the interview with Simo that follows Tranio pretends that his master wishes to inspect the house with a view to imitating certain parts of it: he is himself, says Tranio, about to build an additional wing to his own. Simo remarks, ironically, that he might have chosen a better model, but consents, and also promises not to breathe a syllable about the misdemeanours of Philolaches. Tranio now summons Theoropides. He informs him that Simo regrets the bargain he has made, and begs him to say nothing about the purchase *out of consideration for his neighbour's feelings*. Thus primed for the interview, the two old men are allowed to meet and the inspection of the house takes place, without either of them discovering that he is a puppet in Tranio's hands. The latter is all the while on the alert to twist any ambiguous phrase into evidence that makes for his story of the purchase. So far Tranio has been entirely successful: when his master orders him to go to the country to fetch Philolaches, he employs this, his first moment of leisure, to release the rioters from the 'state of siege' (1048) by means of a back-gate leading into the *angiportum*.

But the whole device is, after all, only a temporary measure. Theoropides must ultimately discover that Simo has not really sold his house. This truth Tranio recognizes in 1054:—

nam scio equidem nullo pacto iam esse posse haec clam senem.

The discovery has indeed been already made through an untoward incident. According to a custom frequently alluded to in the plays of Plautus, slaves called *aduorsitores* (cf. on 313) come to fetch their master Callidamates from the banquet, and knock loudly at the door of the house supposed

by Theoropides to be haunted. Theoropides warns them off, but is only laughed at for his pains: from the lips of these slaves, to whom he is a perfect stranger, he learns that for the last three days his house has been the scene of one long debauch. He hastens to Simo, who, in answer to his anxious inquiries, denies explicitly that he has ever had any business transactions with either Philolaches or Tranio. The whole truth dawns upon the unhappy father: the ghost-story is a fabrication. His mind is now filled with one purpose—he will have his revenge on the slave who has so impudently hoaxed him. Simo enters into his plans and lends him a number of flogging-slaves (*lorarii*), with whom he lies in wait for Tranio. The day of reckoning has now come; but the indomitable Tranio rises once more to the emergency. Instead of running away, he meets his master with a smiling face and innocent air; and the moment the latter shows signs of bringing out the *lorarii*, calmly seats himself upon the altar in front of the house of Simo—a place of refuge from which social and religious feeling forbade Theoropides to drag him. Meanwhile Callidamates arrives as peacemaker. He promises that Theoropides shall not be out of pocket by his son's extravagance, and makes profession of deep contrition in the name both of himself and his friend. Theoropides is partly pacified. But Tranio shall not escape unpunished. The slave himself certainly does not contribute to bring about such a result. He assumes an air of provoking indifference, and answers the threats of Theoropides with light banter and impudent taunts. But Callidamates is importunate. He will not yield in his entreaties that Tranio be pardoned. Tranio's last speech is a bright idea. 'Pardon me? why not indeed?' he says: 'I shall be sure to get into some scrape to-morrow and then you can punish me for

both things at once.' Such a miscreant is irresistible, and the play concludes with the promise, extracted from Theoropides, that bygones shall be bygones.

The Mostellaria is one of the best of the plays of Plautus. The characters are drawn with a masterly hand: Tranio is almost an Iago in his 'architectonic' faculty for intrigue; Philematium is one of the most charming figures in Plautus. Her pretty simplicity of character and girlish delight in dress are portrayed with effective naturalness, and her gratitude and faithful devotion to her lover and benefactor Philolaches raise her above her class. Simo too is a very well drawn character. He belongs to a class often ridiculed in Plautus—husbands of old, ugly and bad-tempered wives whom they have married for the sake of their money. His discontent shows itself in cynical sneers and a certain malignity of temper. He is secretly amused by the misdeeds of Tranio and Philolaches, of which he is fully cognizant; and he even takes pleasure in the idea of keeping his neighbour Theoropides in the dark about them. But when there is a chance of seeing Tranio flogged, he is quite ready to lend his *lorarii*. He is totally without the capacity for sympathy, and remains a mere outsider to the action. Theoropides is the narrow-minded, mercantile Philistine, the chief notes of whose character are avarice, superstition, and childish vindictiveness. His only grievances are the pecuniary loss he fears he may suffer, and the wounding of his *amour propre*. Callidamates claims sympathy by his frank good nature; the reader is willing to condone his vices. The minor characters are none of them colourless. Grumio[1], the honest but

[1] The reason why Plautus makes no use of Grumio in the discovery of Tranio's misdeeds is that it was unnecessary to do so: Theoropides gets the information otherwise (IV. 2).

uncourageous country slave, Scapha, the would-be temptress of Philematium, the merry Delphium, the pampered and effeminate Phaniscus, the jealous Pinacium have all their clearly marked traits, and stand out as living figures. Perhaps the least effective character in the drama is the prodigal son, Philolaches.

The management of the plot and humorous business deserves all praise. But in criticizing the play as a whole, it is impossible to conceal certain defects. We are not quite clear about the ultimate fate of Tranio. But what about Philematium? The thread of her destiny is completely lost. Without attempting to prescribe a happy ending for the love-story, such as that suggested by Lorenz[1], the reader notes that Philematium, being the daughter of non-Athenian parents, could not after manumission become the wife of her liberator. The interest excited in the couple thus remains unsatisfied. Tranio has become so completely the hero that Philematium and Philolaches are forgotten. But, as Professor Bradley says in his *Shakespearean Tragedy* (1904, p. 70), how many comedies are there in the world which end satisfactorily? Shakespeare has many improbabilities in the winding up of his comedies; and the comedies of Aristophanes generally fall off in interest and effectiveness at the end.

The Mostellaria in Modern Literature.

The Mostellaria, though it has not exercised so wide an influence on modern literatures as some other plays of Plautus (notably the Amphitruo, the Aulularia, the Menaechmi,

[1] There might have been an *ἀναγνώρισις*, whereby Philematium might have turned out to be the daughter of Athenian parents—a device often employed in the New Comedy.

and the Miles Gloriosus), has nevertheless been often imitated.[1] An Italian translation by Geronimo Berrardo was produced on the stage in 1501; and the following adaptations are based wholly upon the plot of the Mostellaria, though the names of the *dramatis personae* have been changed: *I Fantasmi* by Ercole Bentivoglio (1545); *Le Retour Imprévu* by Jean François Regnard (1700), which was the immediate source of *The Intriguing Chambermaid* by Henry Fielding (acted at Drury Lane, 1733; in this play the rôle of Tranio is assigned to the scheming servant girl Lettice); *Abracadabra* by 'the Danish Plautus' Ludwig Holberg (1684–1754; in this version all the female characters are omitted). Besides these adaptations there are a number of plays—enumerated in the following paragraphs—which are partly based on the Mostellaria or contain episodes or reminiscences from it.

That Shakespeare knew the play, either in the original or in a translation,[2] is shown not only by his having taken from Plautus the names Tranio and Grumio for two waiting-men

[1] See Reinhardstöttner, *Spätere Bearbeitungen plautinischer Lustspiele* (1886).

[2] There was no *English* translation of any of the plays of Plautus in the sixteenth century except that of the Menaechmi by W. W. (probably William Warner), published in 1595, i. e. some ten years later than the date of the *Comedy of Errors*. It seems at least as likely that Shakespeare read the Mostellaria in the original as that he was acquainted with one of the Italian versions referred to above. The evidence that Shakespeare knew Latin is growing stronger every year. I have recently shown that Portia's great speech in the *Merchant of Venice*, IV. 1, 184–200, is based on Seneca's *De Clementia*, of which there was no English translation prior to that of Lodge, published in 1614, i. e. some twenty years after the probable date of the *Merchant of Venice* (see my paper at the Congress of Arts and Science, St. Louis, U.S.A., 1904, vol. iii, p. 189 f., republished in the *National Review* for June, 1906).—I hope before long to publish evidence showing the influence of Plautus upon many plays of Shakespeare.

in his *Taming of the Shrew*—names which do not occur in the earlier play called *The Taming of a Shrew* (A.D. 1594) on which the play of Shakespeare is based—but also by the general resemblance which the Tranio of Shakespeare bears to the Tranio of Plautus. In both plays Tranio is the tempter of his young master (*T. of Sh.* I. 1, 1–47) whom he had been specially charged to watch over by that master's father:—

> For so your father charged me at our parting;
> 'Be serviceable to my son,' quoth he;
> Although I think 'twas in another sense.

(*T. of Sh.* I. 1, 218–220, cf. Most. 25–28.) The knocking at the door and the beating of Grumio in *T. of Sh.* I. 2 is paralleled by Most. I. 1: the indignation of the old master against Tranio is the same in both plays (*T. of Sh.* V. 1, 42 f., Most. IV. 3 end, V. 1); so too the begging off of Tranio from punishment (*T. of Sh.* V. 1, 132 f., Most. 1159 f.).[1]

Ben Jonson's *Alchemist* (first acted 1610) is not an adaptation of the Mostellaria; but the Mostellaria has exercised an influence upon the episode in which the housekeeper *Face* excludes *Lovewit* from his house by means of a made up story; his prototype, both in action and character, is Tranio; and that the Mostellaria was present to the author's mind is shown by some direct quotations, e.g. Act V, Scene 2:

> Nothing's more wretched than a guilty conscience:

cf. Most. 544:

> *nihil est miserius quam animus hominis conscius.*

The English Traveller by Thomas Heywood (1633) is far more deeply indebted to the Mostellaria. Side by side with the main plot there is a by-plot, occupying about

[1] See E. W. Fay in *American Journ of Phil.* xxiv. 3, pp. 245–248.

half of the action, and this is simply a reproduction of the Mostellaria: Tranio is represented by the serving-man *Reignald*, Grumio by *Robin*, Philolaches by *Lionell*, Theoropides by *Old Lionell*, Callidamates by *Rioter*, Simo by *Master Ricott*, Philematium by *Blanda*; Scapha is the name of the old servant woman in both plays. This by-plot stands in a very loose connexion with the main plot, which appears to have been considered by the author as too thin to form a play by itself.[1] Another play in which the Mostellaria occupies a similar position is *Le Comédien Poète* by Montfleury (1674); here the play of Plautus forms the first Act, which is almost entirely disconnected with the rest of the play. There are many other modern plays which are said by some writers to be based to a greater or less extent on the Mostellaria; for example *The Drummer or The Haunted House* by Addison; but the main lines of the plot are so different that the connexion is doubtful. The *Ariodosio* by Lorenzino de' Medici (1549) owes something to the Mostellaria in one scene; but it is in the main based upon the Aulularia of Plautus, with reminiscences from other plays;

[1] Heywood no doubt agreed with the principle subsequently enunciated by Fielding: 'The ancients may be considered as a rich common, whereon every person who hath the smallest tenement in Parnassus has the right to fatten his muse. Nor shall I ever scruple to take to myself any passage which I shall find in any ancient author to my purpose *without setting down the name of the author from whom it was taken*' (quoted by Professor Paul Shorey in his address on the 'Relations of Classical Literature to other branches of learning' at the Congress of Arts and Science, St. Louis, 1904, vol. iii, p. 384; the italics are mine). In his *Captives* (licensed 1624, first printed by Mr. A. H. Bullen in his *Collection of Old English Plays*, vol. iv, 1885) Heywood has taken the main plot from the Rudens of Plautus and the by-plot (according to Mr. J. A. Symonds, in a letter to the *Academy*, dated Dec. 7, 1885) from Masuccio's *Novellino*.

on this play was founded *Les Esprits* by Pierre Larivey (1579).

The Text.

The principal MSS. containing the Mostellaria, or parts of it, are:—

(i) The Ambrosian palimpsest (*A*), a MS. of the fourth or perhaps even of the third century A.D.—one of the oldest MSS. of a Latin author in existence. But only parts of it are extant; of this play we have 354 lines, viz. 576–613, 630, 631, 632, 653–723, 759–796, 826–858, 891–1026 (+4 lines), 1042–1073.

(ii) The three 'Palatine' MSS. (*B, C, D*), dating from about the eleventh century A.D.

(iii) The 'Codex Lipsiensis' (*F*), a MS. of the fifteenth century, and of no authority compared with that of the other MSS. referred to above.

Besides these MSS. we have occasional quotations of passages by grammarians and other scholars, which, being based on some ancient authority, sometimes throw light on the readings of MSS. which have been lost.

The first printed edition (the 'editio princeps') was published at Venice, 1472.

The textual notes at the end of this edition do not form an *apparatus criticus*; they are limited to cases in which there is divergence of opinion among recent editors as to the true reading. But all readings for which the present editor is responsible are accompanied by a note. Readings of the Palatine MSS. are here given in black type and accompanied by the symbol *P*, minor discrepancies between *B*, *C*, and *D* being as a rule disregarded. The symbol *P* thus points to the readings of the *archetype* of *BCD*—a MS.

which, if we possessed it, would probably be found to be of similar age and authority to *A*. Readings of *A* are given in black capitals.

The chief modern editions to which reference is made are that of Ritschl (re-edited by Schoell, 1893), the 'editio minor' of Goetz and Schoell (Fasciculus V, 1896), the edition of Leo (vol. ii, 1896), that of Ussing (2nd ed., 1888), and that of Lorenz (2nd ed., 1883). Account has also been taken of the recent edition of Lindsay (*Scriptorum Classicorum Bibliotheca Oxoniensis*, vol. ii, 1905), in which fuller information will be found as to the readings of the MSS.; but for a complete *apparatus criticus* the reader must be referred to Schoell's ed. of Ritschl (1893).

Owing to the intimate connexion between prosodical and metrical questions on the one hand, and questions of reading on the other, remarks on these topics are given side by side in the critical notes.

Words, or parts of words, printed in italics in the text are *omissions* (not merely errors) of the MSS. The numeration of lines in the margin is that of Ritschl, which is generally accepted by modern editors, even where it does not correspond exactly to their own constitutions of the text, for the sake of convenience of reference. But in the headline of each page are given the Act, Scene, and Verse according to the traditional description introduced into Plautus by the Italian editors of the Renaissance. This division of the plays of the old Latin dramatists into five acts rests on no contemporary authority; it is not indicated in any extant MS., and we have no evidence, external or internal, which would lead us to suppose that it was employed by the Latin dramatists themselves or by their Greek originals, the writers of the New Comedy; on the contrary

some plays of Plautus and Terence resist any such division. Apparently, then, an old Latin play consisted simply of a succession of *scenes*, and it is this that is reproduced in our MSS. of both families.[1]

This play has suffered seriously by transposition of pages in the archetype from which *BCD* are derived. The result is that in these three MSS. a large part of the text is dislocated:[2] 802–841 are placed *after* 842–883: further, 601–646 follow after 884, 885 *a*, and 647–685 after 885 *b*–

[1] The history of the five-act rule, which has played so important a part in modern literature, is an interesting one. It seems to have originated among the critics and perhaps also the playwrights of Alexandria in the third century B.C.; see Ussing, *Prolegomena* to his edition of Plautus, p. 165, and Leo, *Forschungen*, p. 207 ff. Thence it passed to Rome, where it was adopted as an essential element in the theory of the drama in the first century B.C. by Varro, and later on by Horace, *Ars Poetica*, 189:—

> Neue minor neu sit quinto productior actu
> Fabula quae posci uolt et spectata reponi.

Varro applied the theory to the plays of Terence and perhaps also of Plautus, dividing them into five acts: but there is nothing to show that the theory was known at Rome before his time. In the early empire we find the rule thoroughly established in the tragedies of Seneca (also the *Octavia*), and it is probable that if we possessed the *Ajax* of Augustus or the *Thyestes* of Varius or the *Medea* of Ovid we should find that they too were divided into five acts. From Seneca the practice passed to the scholars of the Renaissance and the Elizabethan dramatists—a striking illustration of the influence of *Hellenistic* literature, through Rome, upon modern literary usage—though the men of the Renaissance may also have been influenced by the precept of Horace. The five-act rule was clearly not known to the Greek tragic or comic poets of the fifth century B.C.: their dramas have no fixed number of 'acts'. Thus in Sophocles and Euripides we find that the ἐπεισόδια together with the πρόλογος and ἔξοδος amount often to six and sometimes to seven in number. Aristotle, who speaks of the μέρη of a tragedy, never mentions any fixed number of ἐπεισόδια.

[2] The palimpsest has escaped this error of transposition.

1065. Camerarius, the great German student of Plautus of the sixteenth century, restored all these passages to their proper places; but in one point he went too far. He transferred the whole scene beginning *Quid tibi uisumst mercimoni* (904) from its present position and inserted it between the scene ending 857 and the scene beginning 858. The order of Camerarius was followed by the Vulgate, so that this scene bears the traditional description III. 3. Ritschl restored it to its present position, which is also its position in the MSS.

T. MACCI PLAVTI
MOSTELLARIA
GRAECA ΦΑΣΜΑ

ARGVMENTVM

Manu mísit emptos súos amores Phílolaches,
Omnémque apsente rém suo apsumít patre.
Senem, út reuenit, lúdificatur Tránio:
Terrífica monstra dícit fieri in aédibus,
Et índe pridem émigratum. Intéruenit
Lucrípeta faenus faénerator póstulans,
Ludósque rursum fít senex: nam mútuom
Accéptum dicit, pígnus emptis aédibus.
Requírit quae sint: áit uicini próxumi.
Inspéctat illas: póst se derisúm dolet,
Ab súi sodale gnáti exoratúr tamen.

PERSONAE

TRANIO SERVOS
GRVMIO SERVOS
PHILOLACHES ADVLESCENS
PHILEMATIVM MERETRIX
SCAPHA ANCILLA
CALLIDAMATES ADVLESCENS
DELPHIVM MERETRIX
PVERI
SPHAERIO SERVOS
THEO[P]ROPIDES SENEX
PEDISEQVI
MISARGYRIDES DANISTA
SIMO SENEX
PHANISCVS ADVORSITOR
PINACIVM ADVORSITOR
LORARII

GRVMIO. TRANIO.

GR. Exi é culina sís foras, mastígia,
Qui mi ínter patinas éxhibes argútias.
Egrédere, erilis pérmities, ex aédibus.
Ego pól te ruri, sí uiuam, ulciscár probe.
Exi, ínquam, nidor, é pupina. Quíd lates?
TR. Quid tíbi, malum, hic ante aédis clami*t*átiost?
An rúri censes te ésse? Apscede ab aédibus.
Abi rús: abi dierécte. Apscede ab iánua.
Em: hocíne uolebas? GR. Périi. Quor me uérberas?
TR. Quia uíuis. GR. Patiar. Síne modo adueniát senex:
Sine módo uenire sáluom, quem apsentém comes.
TR. Nec uéri simile lóquere nec uerúm, frutex,
Comésse quemquam ut quísquam apsentem póss*i*et.
GR. Tu urbánus uero scúrra, deliciaé popli,
Rus míhi tu obiectas? Sáne hoc, credo, Tránio,
Quod te ín pistrinum *sc*ís actutum trádier.
Cis hércle paucas témpestates, Tránio,
Augébis ruri númerum, genus ferrátile;
Nunc, dúm tibi lubet licétque, pota, pérde rem
Corrúmpe erilem, ádulescentem*que* óptumum:
Diés noctesque bíbite, pergraecámini:
Amícas emite, líberate: páscite
Parasítos: opsonáte pollucíbiliter.
Haecíne mandauit tíbi, quom peregre hinc ít, senex?
Hocíne modo hic rem cúratam offendét suam?
Hocíne boni esse offícium serui exístumas
Vt erí sui corrúmpat et rem et fílium?
Nam ego illúm corruptum dúco, quom his factís studet.
Quo némo adaeque iúuentute ex omni Áttica

Antehác est habitus párcus nec magis cóntinens,
Is núnc in aliam pártem palmam póssidet—
Virtúte id factum túa et magisterió tuo.
TR. Quid tíbi, malum, me, aut quíd ego agam, curátiost?
An rúri quaeso nón sunt quos curés boues?
Lubét potare, amáre, scorta dúcere:
Mei térgi facio haec, nón tui fidúcia.
GR. Quam cónfidenter lóquitur! fue! TR. At te Iúppiter
Dique ómnes perdant: óboluisti álium,
(Germána inluuies, rústicus, hircus, hára suis),
Caném capra commíxtam. GR. Quid uis fíeri?
Non ómnes possunt ólere unguenta exótica,
Si tú oles, neque supérior quam erus accúmbere,
Neque tám facetis quám tu uiuis uíctibus.
Tu tíbi istos habeas túrtures, piscís, auis:
Sine me áleato fúngi fortunás meas.
Tu fórtunatu's, égo miser: patiúnda sunt.
Meúm bonum me, té tuom maneát malum.
TR. Quasi ínuidere míhi hoc uidere, Grúmio,
Quia míhi benest et tíbi malest. Digníssumumst.
Decét me amare et té bubulcitárier,
Me uíctitare púlchre, te miserís modis.
GR. O cárnuficium críbrum, quod credó fore:
Ita té forabunt pátibulatum pér uias
Stimulís *carnufices*, húc si reueniát senex.
TR. Qui scís an tibi istuc éueniat prius quám mihi?
GR. Quia númquam merui: tú meruisti et núnc meres.
TR. Orátionis óperam conpendí face,
Nisi té mala re mágna mactarí cupis.
GR. Eruóm daturi *si* éstis, bubus quód feram,
Date; sí non estis, ágite porro pérgite,
Quoniam óccepistis: bíbite, pergraecámini.

Este, écfercite uós, saginam caédite.
TR. Tace átque abi rus: égo ire in Piraeúm uolo,
In uésperum paráre piscatúm mihi.
Eruóm tibi aliquis crás faxo ad uillam ádferat.
Quid est quód tu me nunc óptuere, fúrcifer?
GR. Pol tíbi istuc credo nómen actutúm fore.
TR. Dum intérea sic sit, ístuc 'actutúm' sino.
GR. Ita*nést*? Sed unum hoc scíto: nimio célerius
Venit quód molest*umst* quam íllud quod cupidé petas.
TR. Moléstus ne sis núnciam; i rus, te ámoue.
Ne tu hércle praeterhác mihi non faciés moram.
GR. Satin ábiit neque quod díxi flocci exístumat?
Pro dí inmortales, ópsecro uostrám fidem,
Facite húc ut redeat nóster quam primúm senex,
Triénnium qui iam hínc abest, priusquam ómnia
Periére, et aedes ét ager: qui nisi húc redit,
Paucórum mensum súnt relictae réliquiae.
Nunc rús abibo: nam éccum erilem fílium
Videó, corruptum éx adulescente óptumo.

PHILOLACHES.

Recórdatus múltum et diú cogitáui,
Argúmentaque ín pectus múlta instítuí,
Hominém quoius rei, quandó natust,
Similem ésse arbitrárer simulácrumque habére.
Id répperi iam exémplum.
Nouárum aedium ésse arbitrór similem ego hóminem,
Quandó natus ést. Ei rei argúmenta dícam:
Profécto esse ita út praedicó uera uíncam.
Atque hóc uosmet ípsi, sció, proinde utí nunc

Ego ésse autumó, quando dícta audiétis
Mea, haud áliter id dicétis.
Auscúltate, argúmenta dúm dico ad hánc rem:
Simúl gnarurís uos uolo ésse hanc rem mécum.
Aedés quom extempló sunt parátae, expolítae,
Factaé probe examússim,
Laudánt fabrum atque aedís probant: sibi quísque inde exemplum éxpetunt.
Sibi quísque similes *út sient*, sumptum óperam*que haud* parcúnt suam.

Átque ubi illo ínmigrat néquam homo, indíligens,
Cúm pigra fámilia, inmúndus, instrénuos,
Hic iam aédibus uitium ádditur, bonaé quom curantúr male.
Átque illud saépe fit: témpestás uenít,
Cónfringit tégulas ímbricésque: ibí
Dóminus indíligens réddere aliás neuolt.
Vénit imbér, lauít párietes: pérpluont;
Tígna putrefacit, pér*dit* operám fabri:
Néquior fáctus iamst úsus aédiúm.
Átque *ea* haud ést fabri cúlpa, sed mágna pars
Mórem hunc induxérunt: si quid númmo sarcirí potest,
Vsque mantánt neque id fáciunt, dónicúm
Párietes ruont; aédificantur aédes totae dénuo.
Haec árgumenta ego aédificiis díxi: nunc etiám uolo
Dícere ut homines aédium esse símilis arbitrémini.

Primúmdum paréntes fabrí liberúm sunt;
Ei fúndamentúm supstruónt liberórum:

Extóllunt, paránt sedulo ín firmitátem.
At*que* út in usum boni et ín speciem
Populó sint sibíque, *h*aud matériae repárcunt,
Nec súmptus ibí sumptui ésse dúcúnt.
Nitúntur ut alií sibi esse illórum similis éxpetant.
Ad légionem adminiclum éis danunt tum iam áliquem cognatúm suom.
Eátenus abeunt á fabris. Vbi unum émeritumst stipéndium,
Igitúr tum specimen cérnitur quo euéniat aedificátio.

Nám ego ad illúd frugi usque ét probús fuí,
Ín fabrorúm potestáte dúm fuí.
Póstea, quom ínmigraui íngenium ín meúm,
Pérdidi operám fabrorum ílico óppidó.
Vénit ignáuia: ea mihi tempestás fuit:
Haéc uerecúndiam míhi et uirtutís modum
Déturbauít detexítque a me ílicó.
Póstilla optígere eam néglegéns fuí:
Contínuo pro imbre amór aduenit: *plúit* in co*rpús* meum.
Is úsque in pectus pérmanauit, pérmadefecit cór meum.
Núnc simul rés, fides, fáma, uirtús, decus
Déseruerunt: égo sum in usu*m* fáctus nimio néquior.
Atque édepol ita haec tigna úmide put*éscu*nt, non uide*ór* mihi
Sarcíre posse aedís meas, quin tótae perpetuaé ruant,
Quom fúndamento périerint nec quísquam esse auxilió queat.
Cór dolet, quóm scio ut núnc sum atque út fuí:
Quó neque indústrior dé iuuentúte erat
. . . . . .

Árte gumnástica, dísco, hastís, pilá,
Cúrsu, armís, equó uíctitabám uolup. } 151–153
Pársimonia ét duritia díscipulinae aliís eram;
Óptumi quique éxpetebant tum á me doctrinám sibi. 155
Núnc, postquam nihilí sum, id uero méopte ingenio répperi.

PHILEMATIVM. SCAPHA. PHILOLACHES.

PHILE. Iam prídem ecastor frígida non láui magis lubenter,
Nec quóm me melius, méa Scapha, rear ésse deficátam.
SC. Euéntus rebus ómnibus: uelut hórno messis mágna
Fuit. PHILE. Quíd ea messis áttinet ad méam lauatiónem? 160
SC. Nihiló plus quam lauátio tua ad méssim.
PHILO. O Venus uenústa,
Haec íllast tempestás mea, mihi quaé modestiam ómnem
Detéxit, tectus quá fui; quom míhi Amor et Cupído
In péctus perpluít meum, neque iam úmquam optigere póssum.
Madént iam in corde párietes: periére haec oppido aédes. 165
PHILE. Contémpla, amabo, méa Scapha, satin haéc me uestis déceat.
Volo mé placere Phílolachi, meo océllo, meo patróno.
SC. Quin tú te exornas móribus lepidís, quom lepida túte's.
Non uéstem amatorés amant muliéris, sed uestis fártim.
PHILO. Ita mé di ament, lepidás*t* Scapha: sapít scelesta múltum. 170
Vt lépide *ea* omnis rés tenet senténtiasque amántum.
PHILE. Quid núnc?

SC. Quid est? PHILE. Quin me áspice et contémpla, ut haec me déceat?
SC. Virtúte formae id éuenit, te ut déceat quidquid hábeas.
PHILO. Ergo ób istuc uerbum té, Scapha, donábo ego hodie áliqui,
Neque pátiar te istanc grátiis laudásse, quae placét mi:
PHILE. Nolo égo te adsentarí mihi.
SC. Nimis túquidem stulta's múlier.
Eho, máuis uituperárier falsó quam uero extólli?
Equidém pol uel falsó tamen laudári multo málo
Quam uéro culpari aút meam speciem álios inridére.
PHILE. Ego uérum amo: uerúm uõlo dicí mihi: mendacem ódi.
SC. Ita tú me ames, ita Phílolaches tuos té amet, ut uenústa's.
PHILO. Quid aís, scelesta? quómodo adiurásti? ita ego istam amárem?
Quid 'istaéc me', id quor non ádditumst? Infécta dona fácio.
Perísti: quod promíseram tibi dóno, perdidísti.
SC. Equidém pol miror tám catam, tam dóctam te et bene *e*dúctam
Nunc stúltam stulte fácere.
PHILE. Quin mone, quaéso, si quid érro?
SC. Tu ecástor erras, quaé quidem illum exspéctes unum atque flli
Morém praecipue síc geras atque álios aspernére.
Matrónae, non meretríciumst, unum ínseruire amántem.
PHILO. Pro Iúppiter! nam quód malum uorsátur meae domi fllud?
Di deaéque omnes me péssumis exémplis interfíciant,
Nisi égo illam anum interfécero sití fameque atque álgu.

PHILE. Nolo égo mihi male té, Scapha, praecípere.
SC. Stulta's pláne,
Quae illúm tibi aeternúm putes fore amícum et beneuoléntem.
Moneo égo te: te ille déseret aetáte et satietáte.
PHILE. Non spéro.
SC. Insperata áccidunt magis saépe quam quae spéres.
Postrémo, si dictís nequis perdúci ut uera haec crédas
Mea dícta, ex factis nósce rem: uides quaé sim et quae fui ánte.
Nihilo égo quam nunc tu amáta sum, atque uní modo gessi mórem,
Qui pól me, ubi aetate hóc caput colórem commutáuit,
Relíquit deseruítque me. Tibi idém futurum crédo.
PHILO. Vix cómprimor, quin ínuolem illi in óculos stimulatríci.
PHILE. Illí me soli cénseo esse opórtere opsequéntem:
Solam ílle me solí sibi suo *súmptu* liberáuit.
PHILO. Pro dí inmortales, múlierem lepidam ét pudico ingénio.
Bene hércle factum, et gaúdeo mihi níl esse huius caúsa.
SC. Inscíta ecastor tú quidem es.
PHILE. Quaprópter?
SC. Quae istuc *cúres*,
Vt té ille amet.
PHILE. Quor ópsecro non cúrem?
SC. Liberá's iam:
Tu iám quod quaerebás habes: ille té nisi amabit últro,
Id pró capite tuo quód dedit, perdíderit tantum argénti.
PHILO. Perii hércle, ni ego illam péssumis exémplis enicásso.

Illa hánc corrumpit múlierem malesuáda, uti*que* léna.
PHILE. Numquam égo illi possum grátiam reférre, ut meritust dé me.
Scapha, íd tu mihi ne suádeas ut illúm minoris péndam.
SC. At hoc únum facito cógites: si illum ínseruibis sólum,
Dum tíbi nunc haec aetátulast, in sénecta male querére.
PHILO. In ánginam ego nunc mé uelim uorti, út uenéficaeílli
Faucés prehendam atque énicem sceléstam stimulatrícem.
PHILE. Eundem ánimum oportet núnc mihi esse, grátum ut inpetráui,
Atque ólim, priusquam id éxtudi, quom illí subblandiébar.
PHILO. Di*uí* me faciant quód uolunt, ni ob ístam oratiónem
Te líberasso dénuo et ní Scapham enicásso.
SC. Si tíbi sat acceptúmst fore tibi uíctum sempitérnum
Atque íllum amatorém tibi propriúm futurum in uíta,
Solí gerundum cénseo morem ét capiundas crínis.
PHILE. Vt fámast homini, exín solet pecúniam inuenire.
Ego sí bonam famám mihi seruásso, sat ero díues.
PHILO. Siquidem hércle uendundúst pater, uenísbit multo pótius
Quam té me uiuo umquám sinam egére aut mendicáre.
SC. Quid illís futurumst céteris, qui té amant?
PHILE. Magis amábunt,
Quom *mé* uidebunt grátiam reférre *bene mer*énti.
PHILO. Vtinám meus nunc mórtuos pater ád me nuntiétur,
Vt ego éxheredem méis bonis me fáciam atque haec sit héres.
SC. Iam istá quidem apsumpta rés erit: dies nóctesque estur, bíbitur,
Neque quísquam parsimóniam adhibét: sagina plánest.

PHILO. In té hercle certumst príncipe, ut sim párcus, experíri:
Nam néque edes quicquam néque bibes apúd me *his* dec*em* diébus.
PHILE. Si quíd tu in illum béne uoles loqui, íd loqui licébit:
Nec récte si illi díxeris, iam ecástor uapulábis.
PHILO. *Eu* édepol, si summó Ioui eo argénto sacrificássem,
Pro illíus capite quód dedi, numquam aéque id bene locássem;
Videás eam medúllitus me amáre. oh, probus homó sum:
Quae pró me causam díceret, patrónum liberáui.
SC. Videó te nihili péndere prae Phílolache omnis hómines.
Nunc, ne éius causa uápulem, tibi pótius adsentábor.

PHILE. Cédo mi speculum et cum órnamentis árculam actutúm, Scapha,
Órnata ut sim, quom húc *ad*ueniat Phílolaches uoluptás mea.
SC. Múlier quae se suámque aetatem spérnit, speculo ei úsus *est*:
Quíd opust speculo tíbi, quae tute spéculo speculum es máxumum?
PHILO. Ób istuc uerbum, né nequiquam, Scápha, tam lepide díxeris,
Dábo aliquid hodié peculi—tíbi, Philematiúm mea.
PHILE. Súo quique loco? uíde capillum, sátin compositust cómmode.
SC. Vbi tu commodá's, capillum cómmodum esse crédito.

PHILO. Váh, quid illa pote péius quicquam múliere
*me*morárier?
Núnc adsentatríx scelestast, dúdum aduorsatríx erat.
PHILE. Cédo cerussam.
SC. Quíd cerussa opus nám?
PHILE. Qui malas óblinam.
SC. Vna opera ebur átramento cándefacere póstules.
PHILO. Lépide dictum de átramento atque ébure. Euge,
plaudó Scaphae.
PHILE. Túm tu igitur cedo púrpurissum.
SC. Nón do: scita's tú quidem.
Nóua pictura intérpolare uís opus lepidíssumum?
Nón istanc aetátem oportet pígmentum ullum attíngere,
Néque cerussam néque melinum néque aliam ullam offúciam.
Cápe igitur speculum.
PHILO. Eí mihi misero: sáuium speculó dedit.
Nímis uelim lapidém, qui ego illi spéculo dimminuám caput.
SC. Línteum cape átque exterge tíbi manus.
PHILE. Quid ita, ópsecro?
SC. Vt speculum tenuísti, metuo né olant argentúm manus:
Ne úsquam argentum te áccepisse súspicetur Phílolaches.
PHILO. Nón uideor uidísse lenam cállidiorem ullam álteras.
Vt lepide atque astúte in mentem uénit de speculó mal*æ*.
PHILE. Étiamne unguentís unguendam cénses?
SC. Minume féceris.
PHILE. Quápropter?
SC. Quia ecástor mulier récte olet, ubi níhil olet.
Nám istae ueteres, quaé se unguentis únctitant, intérpoles,
Vétulae, edentulaé, quae uitia córporis fuco ócculunt,
Vbi sese sudór cum unguentis cónsociauit, ílico
Ítidem olent quasi quom úna multa iúra confudít cocus.

Quíd olant nesciás; nisi id unum nímis male olere intéllegas.
PHILO. Út perdocte cúncta callet: níhil hac docta dóctius.
Vérum illuc est, máxuma adeo párs uostrorum intéllegit,
Quíbus anus domi súnt uxores, quaé uos dote méruerunt.
PHILE. Ágedum, contempla aúrum et pallam, sátin haec *me* deceát, Scapha.
SC. Nón me istuc curáre oportet.
PHILE. Quem ópsecro igitur?
SC. Éloquar.
Phílolachem: is ne quíd emat, nisi quod tíbi placere cénseat.
Nám amator meretrícis mores síbi emit auro et púrpura.
Quíd opust, quod suom ésse nolit, *éi* ultro ostentárier?
Púrpura aetati óccultandaest; aúrum turpi múlieri.
Púlchra mulier núda erit quam púrpurata púlchrior.
Nám si pulchrast, nímis ornatast.
PHILO. Nímis diu apstineó manu*m*.
Quíd hic uos ágitis?
PHILE. Tíbi me exorno ut pláceam.
PHILO. Ornatá's satis.
Ábi tu hinc intro atque órnamenta haec aúfer. Sed, uoluptás mea,
Méa Philematiúm, potare técum conlubitúmst mihi.
PHILE. Ét edepol mihi técum; nam quod tíbi lubet, idem míhi lubet,
Méa uoluptas. *PHILO.* Ém istuc uerbum uílest uigintí minis.
PHILE. Cédo amabo decém: bene emptum tíbi dare hoc uerbúm uolo.
PHILO. Étiam nunc decém minae apud te súnt: uel rationém puta:

Tríginta minás pro capite túo dedi.
PHILE. Quor éxprobras? 300
PHILO. Égone id exprobrém, qui mihimet cúpio id opprobrárier,
Néc quicquam argentí locaui iám diu usquam aequé bene?
PHILE. Cérte ego, quod te amo, óperam nusquam mélius potui pónere.
PHILO. Béne igitur ratio áccepti atque expénsi inter nos cónuenit:
Tú me amas, ego té amo: merito id fíeri uterque exístumat. 305
PHILE. Áge accumbe igitur. Cédo aquam manibus, púere: appone hic ménsulam: 308
Víde, tali ubi sint. Vín unguenta?
PHILO. Quíd opust? cum stacta áccubo.
Séd estne hic meus sodális, qui huc incédit cum amicá sua? 310
Ís est: Callidamatés cum amica incédit. Euge, oculús meus:
Cónueniunt manupláres eccos, praédam participés petunt.

CALLIDAMATES. DELPHIVM. PHILOLACHES. PHILEMATIVM.

CA. Aduórsum ueníri mihi ád Philólachém
Voló temperi. Aúdi: em, tibi ímperátúmst.
Nam illi ubi fui, inde effugi foras: 315
Ita mé male conuíui sermónisque taésumst.
Nunc cómisatum ſbo ad Phílolachétém,
Vbi nós hilari ingénio et lépide accípiét.
Ecquid tibi uideor ma-m-ma-madere?

DE. Sémper istóc modo
Moratus . . . † uitae debebas.
CA. Visne égo te ac tu me ampléctare?
DE. Si tibi cordist facere, licet. CA. Lepida's.
Duce me amabo. DE. Caue ne cadas: asta.
CA. Ó-o-ocellus és meus! tuós sum alumnus, mél meum.
DE. Cáue modo né prius ín uia áccubás
Quam ílli, ubi léctus est strátus, ac*cúmbi*mus.
CA. Síne sine cadere mé.
DE. Sino.
CA. Sed *né sine* hoc quod mi ín manust.
DE. Sí cades, nón cades, quín cadam técum.
CA. Iacéntis tollet póstea nos ámbos áliquís.
DE. Madet hómo. *CA.* Tun me ais ma-m-mámadere?
DE. Cedo mánum: nolo equidem te ádfligi.
CA. Em tene. *DE.* Age, i simul. *CA.* Quo ego eam?
DE. An *ne*scis?
CA. Scio: ín mentem uenít modo:
Nempe dómum eo comisátum.
DE. Immo ístuc quidem. *CA.* Iam mémini.

PHILO. Núm non uis me óbuiam his íre, aníme mí?
Ílli ego ex ómnibus óptumé uolo.
Iám reuortár. PHILE. Diust *ístuc* 'iám' mihí.
CA. Écquis hicést?
PHILO. Adest.
CA. Eú, Philólachés.
Sálue, amicíssume mi ómnium hóminúm.
PHILO. Dí te ament. áccuba, Cállidámatés.
Únde agis te?
CA. Únde homo ébriús probé.

PHILE. Quín amabo áccubas, Délphiúm meá?
PHILO. Dá illi quód bibát. *CA.* Dórmiam égo iám.
PHILO. Núm mirum aút nouom quíppiám facít?
DE. Quid égo *illoc* faciam póstea, mea?
PHILE. Síc sine eúmpsé.
PHILO. Age tu ínterim da ab Délphio cito cántharum círcúm.

TRANIO. PHILOLACHES. CALLIDAMATES. DELPHIVM. PHILEMATIVM. SPHAERIO.

TR. Iúppiter suprémus summis ópibus atque indústriis
Mé perisse et Phílolachetem cúpit erilem fílium.
Óccidit spes nóstra: nusquam stábulumst confidéntiae.
Néc Salus nobís saluti iam ésse, si cupiát, potest;
Íta mali maeróris montem máxumum ad portúm modo
Cónspicatus sum. érus aduenit péregre: periit Tránio.
Écquis homost qui fácere argenti cúpiat aliquantúm lucri,
Quí hodie sese éxcruciari méam uic*em* possít pati?
Ýbi sunt isti plágipatidae, férritribacés uiri,
Vél isti qui hosticás trium nummum caúsa subeunt súb falas,
Ýbi † aliqui quique † dénis hastis córpus transfigí solet?
Égo dabo ei taléntum, primus qui ín crucem excucúrrerit:
Séd ea lege ut óffigantur bís pedes, bis brácchia;
Ýbi id erit factum, á me argentum pétito praesentárium.
Séd ego, sumne infélix, qui non cúrro curriculó domum?
PHILO. *Ádest*, adest opsónium: eccum Tránio a portú redit.
TR. Philolaches!
PHILO. Quid ést?
TR. *Et* ego et tu—

PHILO. Quíd et ego et tu?
TR. Périmus.
PHILO. Quíd ita?
TR. Pater adést.
PHILO. *Ah*, quid ego *ex* te aúdio?
TR. Apsumptí sumus:
Páter inquam tuos uénit.
PHILO. Vbi is est, ópsecro?
TR. *In portú iam* adest.
PHILO. Quís id ait? quis uídit?
TR. Egomet ínquam uidi.
PHILO. Vaé mihi.
Quíd ego ago nam?
TR. Quíd tu, malum, me rógitas quid agas? Áccubas.
PHILO. Túin uidisti?
TR. Égomet, inquam.
PHILO. Cérte?
TR. *Certe*, inquam.
PHILO. Óccidi,
Sí tu uera mémoras.
TR. Quid mihi sít boni, si méntiar?
PHILO. Quíd ego nunc faciám?
TR. Iube haec hinc ómnia amolírier.
Quís istic dormit?
PHILO. Cállidamates. súscita istum, Délphium.
DE. Cállidamates, Cállidamates, uígila.
CA. Vigilo: cédo bibam.
DE. Vígila: pater aduénit peregre Phílolache.
CA. Valeát pater.
PHILO. Válet ille quidem atque *égo* disperii.
CA. Bís peristi? quí potest?
PHILO. Quaéso edepol, exsúrge: pater aduénit.

CA. Tuos uenít pater?
Iú-iube abire rúrsum. Quid illi réditio et-etiam húc fuit?
PHILO. Quíd ego agam? Pater iam híc me offendet míserum adueniens ébrium,
Aédis plenas cónuiuarum et múlierum. Miserúmst opus
Ígitur demum fódere puteum, úbi sitis faucés tenet:
Sícut ego aduentú patris nunc quaéro quid faciám miser.
TR. Écce autem *iterum* hic dépositit cáput et dormit. Súscita.
PHILO. Étiam uigilas? páter, inquam, aderit iam híc meus. CA. Ain tú, pater?
Cédo soleas mihi, ut árma capiam: iám pol ego occidám patrem.
PHILO. Pérdis rem. *DE.* Tace, amábo. *TR.* Abripite hunc íntro actutum intér manus.
CA. Iam hércle ego uos pro mátula habebo, nísi mihi matulám datis.
PHILO. Périi.
TR. Habe bonum ánimum: ego istum lépide medicabó metum.
PHILO. Núllus sum.
TR. Taceás: ego qui istaec sédem meditabór tibi.
Sátin habes, si ego áduenientem íta patrem faciám tuom,
Nón modo ne intro eát, uerum etiam ut fúgiat longe ab aédibus?
Vós modo hinc abíte intro atque haec hínc propere amolímini.
PHILO. Vbi ego ero?
TR. Vbi máxume esse uís, cum hac, cum istác eris.
DE. Quíd si igitur abeámus hinc nos?
TR. Nón hoc longe, Délphium.
Nam íntus potate haúd tantillo hác quidem causá minus.

PHILO. Eí mihi, quom istaec blánda dicta quó eueniant
madeó metu.
TR. Pótin ut animo sís quieto et fácias quod iubeó?
PHILO. Potest.
TR. Ómnium primúm, Philematium, íntro abi, et tu,
Délphium.
DE. Mórigerae tibi érimus ambae.
TR. Íta ille faxit Iúppiter.
Ánimum aduorte núnciam tu, quaé uolo accurárier.
Ómnium primúmdum *haec* aedes iám fac occlusaé sient.
Íntus caue mut*t*íre quemquam síueris.
PHILO. Curábitur.
TR. Támquam si intus nátus nemo in aédibus habitét.
PHILO. Licet.
TR. Neú quisquam respónset, quando hasce aédis pultabít
senex.
PHILO. Númquid aliud?
TR. Cláuem mi harunc aédium Lacónicam
Iám iube efferri íntus: hasce ego aédis occludam hínc
foris.
PHILO. Ín tuam custodé*l*am meque et méas spes trado,
Tránio.
TR. Plúma haud interést, patronus án cliens propriór siet
—— Hominí quoi nulla in péctorest audácia.
Nam quoíuis homini uél optumo uel péssumo,
Quamuís desubito fácilest facere néquiter:
Verum íd uidendumst, íd uiri doctíst opus,
Quae díssignata sínt et facta néquiter,
Tranquílle cuncta ut próueniant et síne malo,
Ne quíd potiatur, quám ob rem pigeat uíuere.
Sicút ego efficiam, quaé facta hic turbábimus,
Profécto ut liqueant ómnia et tranquílla sint

Neque quícquam nobis páriant ex se incómmodi.
Sed quíd tu egredere, Sp*ha*ério?
SPHAER. Em *clau*im.
TR. Óptume
Praecéptis pares.
SPHAER. Ípsus iussit máxumo
Opere órare ut patrem áliquo apsterrerés modo
Ne introíret ad *se.*
TR. Quín etiam illi hoc dícito?
Factúrum *me* ut ne etiam áspicere aedis aúdeat,
Capite óbuoluto ut fúgiat cum summó metu.
Clauím cedo atque abi íntro atque occlude óstium,
Et ego hínc occludam.—Iúbe uenire núnciam:
Ludós ego hodie uíuo praesenti híc seni
Faciám: quod credo mórtuo numquám fore.
Concédam a foribus húc: hinc speculabór procul,
Vnde áduenienti sárcinam inponám seni.

THEOROPIDES. TRANIO.

TH. Habeó, Neptune, grátiam magnám tibi,
Quom m*éd* amisisti áp*s* te uix uiuóm do*mum.*
Verúm si posthac mé pedem latúm modo
Sc*i*es ínposisse in úndam, hau causast, ílico
Quod núnc uoluisti fácere quin faciás mihi.
Apage, ápage te a me núnciam post húnc diem:
Quod créditurus tíbi fui, omne crédidi.
TR. Edepól, Neptune, péccauisti lárgiter,
Qui occásionem hanc ámisisti tám bonam.
TH. Triénnio post Aégypto aduenió domum:
Credo, éxspectatus uéniam familiáribus.

TR. Nimio édepol ille pótuit exspectátior
Venire, qui te núntiaret mórtuom.
TH. Sed quíd hoc? Occlusa iánuast intérdius.
Pultábo. *H*eus, ecquis *intu*st? Aperitín foris?
TR. Quis homóst, qui nostras aédis accessít prope?
TH. Meus séruos hicquidemst Tránio.
TR. O Theorópides,
Ere, sálue: saluom te áduenisse gaúdeo.
Vsquín ualuisti?
TH. Vsque, út uides.
TR. Factum óptume.
TH. Quid uós, insanin éstis?
TR. Quidum?
TH. Síc, quia
Foris ámbulatis: nátus nemo in aédibus
Seruát, neque qui reclúdat neque respóndeat.
Pultándo paene cónfregi *h*asce ambás *foris*.
TR. E*h*o, an tú tetigisti has aédis?
TH. Quor non tángerem?
Quin púltando, inquam, paéne confregí foris.
TR. Tetigístin?
TH. Tetigi, inquam, ét pultaui.
TR. Váh.
TH. Quid est?
TR. Male hércle factum.
TH. Quíd est negoti?
TR. Nón potest
Dicí quam indignum fácinus fecisti ét malum.
TH. Quid iám?
TR. Fuge, opsecro, átque apscede ab aédibus.
Fuge húc, fuge ad me própius. Tetigistín foris?
TH. Quo módo pultare pótui, si non tángerem?

TR. Occídisti hercle—
TH. Quém mortalem?
TR. Omnís tuos.
TH. Di té deaeque omnes *fáxint* cum isto*c* ómine—
TR. Metuó, te atque istos éxpiare ut póssies.
TH. Quam ob rem? aút quam subito rém mihi adportás nouam?
* * * * * *
TR. Et, heús, iube illos íllinc ambo apscédere.
TH. Apscédite.
TR. Aedis ne áttigatis. Tángite
Vos quóque terram.
TH. Opsecro hércle, quin †eloquere . . .
TR. Quia séptem menses súnt, quom in hasce aedís pedem
Nemo íntro tetulit, sémel ut emigráuimus.
TH. Elóquere, quid ita?
TR. Círcumspicedum: númquis est,
Sermónem nostrum qui aúcupet?
TH. Tutúm probest.
TR. Circúmspice etiam.
TH. Némost: loquere núnciam.
TR. Capitális *ca*edis fáctast.
TH. Non intéllego.
TR. Scelus ínquam factumst, iám diu antiquom ét uetus.
TH. Antíquom? *TR.* Id adeo nós nunc factum inuénimus.
TH. Quid istúc est scele*ri*s aút quis id fecít? cedo.
TR. Hospés necauit hóspitem captúm manu:
Iste, út ego opinor, qui hás tibi aedis uéndidit.
TH. Necáuit?
TR. Aurumque éi ademit hóspiti
Eumque híc defodit hóspitem ibidem in aédibus.

TH. Quaprópter id uos fáctum suspicámini?
TR. Ego dícam: ausculta. Vt foris cenáuerat
Tuos gnátus, postquam rédiit a cená domum,
Abímus omnes cúbitum, condormíuimus.
Lucérnam forte oblítus fueram extínguere:
Atque ílle exclamat dérepente máxumum—
TH. Quis homo? án gnatus meus?
TR. St', tace: auscultá modo.
Ait uénisse illum in sómnis ad se mórtuom.
TH. Nempe érgo in somnis?
TR. Íta: sed auscultá modo.
Ait íllum hoc pacto síbi dixisse mórtuom—
TH. In sómnis?
TR. Mirum quín uigilanti díceret,
Qui abhínc sexaginta ánnis occisús foret!
Intérdum inepte stúltus es, *Theorópides*.
TH. Taceó.
TR. Sed ecce, quae ílli in *somnis mórtuos*:
'Ego tránsmarinus hóspes sum Diapóntius.
Hic hábito: haec mihi déditast habitátio:
Nam me Ácheruntem récipere Orcus nóluit,
Quia praémature uíta careo. Pér fidem
Decéptus sum: hospes me híc necauit, ísque me
Defódit insepúltum clam in hisce aédibus,
Sceléstus, auri caúsa. Nunc tu hinc émigra:
Scelestae haé sunt aedes, ínpiast habitátio.'
Quae hic mónstra fiunt, ánno uix possum éloqui.
St st!
TH. Quid, ópsecro hercle, fáctumst?
TR. Concrepuít foris.
Hicín percussit! TH. Gúttam haud habeo sánguinis:
Viuóm me accersunt Ácherúntem mórtui.

TR. Perii: íllisce hodie hanc cónturbabunt fábulam.
Nimis quám formido né manufesto hic me ópprimat.
TH. Quid tú*te* tecum lóquere?
TR. Apscede ab iánua:
Fuge, ópsecro hercle.
TH. Quó fugiam? Etiam tú fuge.
TR. Nihil égo formido: páx mihist cum mórtuis.
INTVS. Heus, Tránio.
TR. Non me áppellabis, sí sapis.
Nihil égo commerui, néque istas percussí foris.
TH. Quaesó— *TR. Caue uerbum fáxis. TH. Dic* quid ségreges
*Sermónem. TR. Apage hinc te. TH. Quae r*es te agitat, Tránio?
Quicum ístaec loquere?
TR. An quaéso tu appelláueras?
Ita mé di amabunt, mórtuom illum crédidi
Expóstulare, quía percussissés foris.
Sed tu, étiamne astas néc quae dico optémperas?
TH. Quid fáciam?
TR. Caue respéxis: fuge, operí caput.
TH. Quor nón fugis tu?
TR. Páx mihist cum mórtuis.
TH. Scio: quíd modo igitur? quór tanto opere extímueras?
TR. Nil mé curassis, ínquam: ego mihi prouídero.
Tu, ut óccepisti, tántum quantum quís fuge
Atque Hérculem inuoca.
TH. Hércules, te*d* ínuoco.
TR. Et égo—tibi hodie ut dét, senex, magnúm malum.
Pro dí inmortales, ópsecro uostrám fidem,
Quid égo hodie negóti confecí mali!

DANISTA. TRANIO. THEOROPIDES.

DA. Sceléstiorem ego ánnum argento faénori
Numquam úllum uidi quam híc mihi annus óptigit.
A máni ad noctem usque ín foro degó diem:
Locáre argenti némini nummúm queo.
TR. Nunc pól ego perii pláne in perpetuóm modum.
Danísta adest, qui dédit *argentum faénori*,
Qui amícast empta quóque *opus in sumptús fuit*.
Manufésta res est, nísi quid occurró prius,
Hoc né senex rescíscat. Ibo huic óbuiam.
Sed quídnam hic sese tám cito recipít domum?
Metuó ne de hac re quíppiam indaudíuerit.
Accédam atque adpellábo. Ei, quam timeó miser!
Nihil ést miserius quam ánimus hominis cónscius,
Sicút me *male* habet. Vérum utut res sése habet,
Pergám turbare pórro: ita haec res póstulat.
Vnde ís?

TH. Conueni illum, únde hasce aedis émeram.

TR. Numquíd dixisti de íllo quod dixí tibi?

TH. Dixi hércle uero, ómnia.

TR. Ei miseró mihi:
Metuó ne techinae méae perpetuo périerint.

TH. Quid túte tecum?

TR. Níhil enim. Sed díc mihi:
Dixtíne quaeso?

TH. Díxi, inquam, ordine ómnia.

TR. Etiám fatetur de hóspite?

TH. Immo pérnegat.

TR. Negát *scelestus*?

*TH. Négitat, in*quam.

TR. Cógita.

Non cónfitetur?
TH. Dícam, si conféssus sit.
Quid núnc faciundum cénses?
TR. Egon? quid cénseam?
Cape, ópsecro hercle, cúm eo unu*m aecum* iúdicem:
Sed éum uideto ut cápias qui credát mihi:
Tam fácile uinces quám pirum uolpés comest.
DA. Sed Phílolachetis séruom eccum Tránium,
Qui míhi nec faenus néc sortem argentí danunt.
TH. Quo té agis?
TR. Nequoquam ábeo.—Ne ego súm miser,
Sceléstus, natus dís inimicis ómnibus.
Iam illó praesente adíbit. Ne ego homo súm miser:
Ita et hínc et illinc mi éxhibent negótium.
Sed óccupabo adíre.
DA. Hic ad me it. Sáluos sum:
Spes ést de argento.
TR. Hílarus est: frustrást homo.
Saluére iubeo té, Misargyridés, bene.
DA. Salue ét tu. quid de argéntost?
TR. Abi sis, bélua:
Contínuo adueniens pílum iniecistí mihi.
DA. *Certe* híc homo inanis ést.
TR. Hic homost certe hárіolus.
DA. Quin tu ístas mittis trícas?
TR. Quin quid uís cedo?
DA. Vbi Phílolaches est?
TR. Númquam potuistí mihi
Magis ópportunus áduen*ire quam* áduenis.
DA. Quid ést?
TR. Concede huc.
*DA. Quín mihi faenus réd*ditur?

TR. Scio té bona esse uóce: ne clamá nimis.
DA. Ego hércle uero clámo.
TR. Ah, gere morém mihi.
DA. Quid tíbi ego morem uís geram?
TR. Abi quaeso hínc domum.
DA. Abeám?
TR. Redito huc círciter merídiem.
DA. Reddéturne igitur faénus?
TR. Reddetúrne: abi.
DA. Quid ego húc recursem aut óperam sumam aut cónteram?
Quid si híc manebo pótius ad merídiem?
TR. Immo ábi domum: uerum hércle dico: abi módo domum. 583a
DA. At nólo, *priusquam* faénus— *TR. I, inquam, í modo.* 583b
DA. Quin uós mihi faenus dáte? Quid hic nugámini?
TR. Eu hércle, ne tu—abí modo, auscultá mihi.
DA. Iam hercle égo illum nominábo. TR. Euge strénue:
Beátus uero's núnc quom clamas. DA. Méum peto.
Multós me hoc pacto iám dies frustrámini.
Moléstus si sum, réddite argentum: ábiero.
Respónsiones ómnis hoc uerbo éripis.
TR. Sortem áccipe.
DA. Immo faénus, id primúm uolo.
TR. Quid aís tu? *tun,* hominum ómnium taetérrume,
Venísti huc te extentátum? Agas quod ín manust.
Non dát, non debet.
DA. Nón debet?
TR. Ne frít quidem
Ferre hínc potes. An métuis ne quo abeát foras
Vrbe éxulatum faénoris causá tui,

Quoi sórtem ac*cip*ere *iám* licet?
DA. Quin nón peto
Sortem: ílluc primum, faénus, reddundúmst mihi.
TR. Moléstus ne sis: némo dat; age quídlubet.
Tu sólus credo faénore argentúm datas.
DA. Cedo faénus, redde faénus, faenus réddite.
Datúrin estis faénus actutúm mihi?
Datúr faenus mihi?
TR. Faénus illic, faénus hic.
Nescít quidem nisi faénus fabulárier.
Vltró te: neque ego taétriorem béluam
Vidísse me umquam quémquam quam te cénseo.
DA. Non édepol tu nunc mé istis uerbis térritas.
TH. Calidum hóc est; etsi prócul abest, urít male.
Quod illúc est faenus, ópsecro, quod illíc petit?
TR. Pater éccum aduenit péregre non multó prius
Illíus: is tibi et faénus et sortém dabit,
Ne incónciliare quíd nos porro póstules.
Vide núm moratur.
DA. Quín feram, si quíd datur?
TH. Quid aís tu?
TR. Quid uis?
TH. Quís illic est? quid illíc petit?
Quid Phílolachetem gnátum compellát *meum*
Sic ét praesenti tíbi facit conuícium?
Quid illí debetur?
TR. Ópsecro hercle, *tú* iube
Obícere argentum ob ós inpurae béluae.
TH. Iubeám —?
TR. Iube homini argénto os uerberárier.
DA. Perfácile ego ictus pérpetior argénteos.
TR. Audín? uideturne, ópsecro hercle, idóneus

Danísta qui sit, génus quod improbíssumumst?
TH. Non égo istuc curo quoí sit *nomen*, únde sit:
Id uólo mihi dici, íd me scire *ex te* éxpeto,
Quod illúc argentumst, huíc *quod* debet Phílolaches.
TR. Paulúlum.
TH. Quantillum?
TR. Quási quadragintá minas;
Ne sáne id multum cénseas.
TH. Paulum íd quidemst?
Adeo étiam argenti faénus credit*um* aúdio.
TR. Quattúor quadraginta flli debentúr minae,
Et sórs et faenus. DA. Tántumst: nihilo plús peto.
TR. Velím quidem hercle ut úno nummo plús petas.
Dic té daturum, ut ábeat.
TH. Egon dicám dare?
TR. Dic.
TH. Égone?
TR. Tu ipsus. Díc modo: auscultá mihi.
Promítte, age inquam: ego iúbeo.
TH. Respondé mihi:
Quid eóst argento fáctum?
TR. Saluomst.
TH. Sóluite
Vosmét igitur, si sáluomst.
TR. Aedis fílius
Tuos émit.
TH. Aedis?
TR. Aédis.
TH. Euge, Phílolaches
Patríssat: iam homo in mércatura uórtitur.
TR. Nam póstquam haec aedes íta erant ut dixí tibi,
Contínuost alias aédis mercatús sibi.

TH. Ain tu aédis?
TR. Aedis ínquam. Sed scin quóiusmodi?
TH. Qui scíre possum?
TR. Váh.
TH. Quid est?
TR. Ne mé roga.
TH. Nam quíd ita?
TR. Speculicláras, candorém merum.
TH. Bene hércle factum. Quíd, eas quanti déstinat?
TR. Taléntis magnis tótidem, quot ego et tú sumus.
Sed árraboni has dédit quadragintá minas:
Hinc súmpsit quas ei dédimus. Satin intéllegis?
TH. Bene hércle factum.
DA. Heus, iam ádpetit merídies.
TR. Apsólue hunc quaeso, uómitu ne hic nos énecet.
TH. Aduléscens, mecum rém habe.
DA. Nempe aps té petam?
TH. Petitó cras.
DA. Abeo: sát habeo, si crás fero.
TR. Malúm quod isti dí deaeque omnés duint:
Ita méa consilia pérturbat paenissume.
Nullum édepol hodie génus est hominum taétrius
Nec mínus bono cum iúre quam danísticum.
TH. Qua in régione istas aédis emit fílius?
TR. Ecce aútem perii.
TH. Dícisne hoc quod té rogo?
TR. Dicám: sed nomen dómini quaero quíd siet.
TH. Age cómminiscere érgo.
TR. Quid ego núnc agam,
Nisi ut ín uicinum hunc próxumum ∪ – ∪ –
Eas émisse aedis húius dicam fílium?
Calidum hércle audiui esse óptumum mendácium.

Quidquíd est dicundum, íd decretumst dícere.
TH. Quid ígitur? iam comméntu's?
TR. Di istum pérduint—
Immo ístunc potius. Dé uicino hoc próxumo
Tuos émit aedis fílius.
TH. Bonán fide?
TR. Siquidém tu argentum rédditurus's, túm bona:
Si rédditurus nón es, non emít bona.
Non ín loco emit pérbono?
TR. Immo in óptumo.
TH. Cupio hércle inspicere hasce aédis. Pultadúm foris
Atque éuoca aliquem íntus ad te, Tránio.
TR. Ecce aútem perii: núnc quid dicam néscio.
Iterúm iam ad unum sáxum me fluctús ferunt.
TH. Quid núnc?
TR. Non hercle, quíd nunc faciam, réperio.
Manufésto teneor.
TH. Éuocadum aliquem ócius:
Roga círcumducat.
TR. Heús tu, at hic sunt múlieres:
Vidéndumst primum, utrum éae uelintne an nón uelint.
TH. Bonum aéquomque oras. Í, percontare ét roga:
Ego híc tantisper, dum éxis, te opperiár foris.
TR. Di té deaeque omnes fúnditus perdánt, senex:
Itá mea consilia úndique oppugnás male.—
Euge, óptume eccum aédium dominús foras
Simó progreditur ípsus. Huc concéssero,
Dum míhi senatum cónsili in cor cónuoco.
Igitúr tum accedam huc, quándo quid agam inuénero.

SIMO. TRANIO. THEOROPIDES.

SI. Mélius anno hóc mihi nón fuít domí,
Néc quod una ésca me iúuerít magís.
Prándium uxór mihi pérbonúm dedít;
Núnc dormitúm iubet me íre: mínumé.
Nón mihi fórte uisum flicó fuít,
Mélius quom prándium quám solét dedít.
Vóluit in cúbiculum abdúceré me anús:
Nón bonust sómnus de prándio: ápagé.
Clánculum ex aédibus me édidí forás:
Tóta turgét mihi uxór, sció, domí.
TR. Rés paratást mala in uésperum huíc sení:
Nam ét cenandum ét cubandúmst eí malé.
SI. Quóm magis cógito cúm meo ánimó,
Sí quis dotátam uxorem átque *eam* ánum habét,
Néminem sóllicitat sópor: ibi ómnibús
Íre dormítum odiost. Vélut*i* núnc mihí
Éxsequi cérta resést, ut ábeám
Pótius hinc ád forum quám domí cubém.
Átque pol néscio ut móribús siént
Vóstrae: *de* hac sát scio, quaé me habeát malé,
Péius posthác fore quám fuít mihí.
TR. *Si á*bitus tuos tíbi, senex, fécerít malé,
Níl erit quód deorum úllum accúsités:
Te ípse iure óptumo mérito incusés licet.
Témpus nunc ést senem hunc ádloquí mihí.
Hóc habet: répperi quí senem dúcerem,
Quó dolo a mé dolorém procul péllerem.
Áccedam.—Dí te ament plúrumúm, Simó.
SI. Sáluos sis, Tránio.
TR. Vt uales?
SI. Nón male.

Quíd agis?
TR. Hominem óptumum téneo.
SI. Amicé facis,
Quóm me laudás.
TR. Decet cérte.
SI. Quin mehércle te
Haú bonum teneo séruom.
SI. Quíd nunc? quam móx—?
TR. Quid est?
SI. Quód solet fíeri hic
Íntus. *TR.* Quid id ést? *SI.* Scis iam quíd loquar; síc decet.
* * * * * morem geras.
Víta quam sít breuis †simul cogita. *TR.* Quid? Ehem,
Víx tandem percépi super his rébus nostris té loqui.
SI. Músice hercle ágitis aetátem ita ut uós decet:
Víno et uictú, piscatú probo, eléctili
Vítam * cólitis.
TR. Immó uit*a* antehác erat:
Núnc nobis ómnia haec éxciderúnt *bona.*
SI. Quídum?
TR. Ita óppido occídimus omnés, Simo.
SI. Nón taces? próspere uóbis cuncta úsque adhuc
Prócesserúnt.
TR. Ita ut dícis facta haú nego.
Nós profectó probe ut uóluimus uíximus:
Séd, Simo, ita nunc uéntus nauem *nóstram* deseruít—
SI. Quid est?
Quó modo?
TR. Péssumo. *SI.* Quaéne subdúcta erat
Túto in terra? TR. eí!

SI. Quid est?
TR. Mé miserum! óccidi.
SI. Quí? 740, 741
TR. Quia uenit náuis, nostrae náui quae frangát ratem.
SI. Velem út tu uelles, Tránio. sed quíd est negoti?
TR. Éloquar:
Erus péregre uenit.
SI. Túnc *malum* cor*ió tuo por*ténditur,
Inde férriterium, póstea *crux*.
*TR. Pér tua te g*enua ópsecro,
Ne indícium ero faciás meo.
SI. E me, né quid metuas, níl sciet. 745
TR. Patróne, salue.
SI. Níl moror mi istíusmodi cliéntis.
TR. Nunc hóc quod ad te nóster me misít senex—
SI. Hoc míhi responde prímum quod ego té rogo:
Iam de ístis rebus uóster quid sensít senex?
TR. Nil quídquam.
SI. Num quid íncrepitauit fílium? 750
TR. Tam líquidust quam liquida ésse tempestás solet.
Nunc te hóc orare iússit opere máxumo,
Vt sibi liceret ínspicere hasce aedís tuas.
SI. Non súnt uenales.
TR. Scío equidem istuc: séd senex
Gunaéceum aedificáre uolt hic ín suis 755
Et bálineas et ámbulacrum et pórticum.
SI. *Hem*, quíd consomniáuit?
TR. Ego dicám tibi:
Dare uólt uxorem fílio quantúm potest:
Ad eám rem facere uólt nouom gunaéceum.
Nam sibi laudauisse áit hasce architéctonem 760

Nescíoquem exaedificátas insanúm bene.
Nunc hínc exemplum cápere uolt, nisi tú neuis.
Nam ille eó maiore hinc ópere sibi exemplúm petit,
Quia isti úmbram aestate tíbi esse audiuit pérbonam
Sub súdo columine, úsque perpetuóm diem.
SI. Immo édepol uero, quom úsquequaque umbrást, tamen
Sol sémper hic est úsque a mani ad uésperum.
Quasi flágitator ástat usque ad óstium;
Nec mi úmbra hic usquamst, nísi si in puteo quaépiamst.
TR. Quid? Sársinatis écquast, si Vmbram nón habes?
SI. Moléstus ne sis: haéc sunt sicut praédico.
TR. At támen inspicere uólt.
SI. Inspiciat, sí lubet.
Si quíd erit quod illi pláceat, de exempló meo
Ipse aédificato.
TR. Eón? Voco huc hominem?
SI. Í, uoca.
TR. Alexándrum magnum atque Ágathoclem aiunt máxumas
Duo rés gessisse: quíd mihi fiet tértio,
Qui sólus facio fácinora inmortália?
Vehit híc clitellas, uéhit hic autem altér senex.
Nouícium mihi quaéstum institui nón malum:
Nam múliones múlos clitellários
Habént, at ego habeo hómines clitellários.
Magní sunt oneris: quícquid inponás, uehunt.

TRANIO. THEOROPIDES. SIMO.

Nunc húnc hauscio án conloquár: congrédiár.
Heus Théoropidés.

TH. Hem, quis híc nominát me?
TR. Eró seruos múltimodis súo fidus.
TH. Vnde is?
TR. Quod mé miserás, adfero ómne inpetrátum.
TH. Quid illíc, opsecró, tam diú destitísti?
TR. Sení non erát otium: íd sum opperítus.
TH. Antíquom optinés hoc tuóm, tardus út sis.
TR. Heus tú, si uolés uerbum hoc cógitáre:
Simúl flare sórbereque haúd factu fácilest:
Ego híc esse et íllic simítu haud pótuí.
TH. Quid núnc?
TR. Vise, spécta tuo úsque arbitrátu.
TH. Age *í*, duce mé.
TR. Num morór?
TH. Supsequór te.
TR. Senéx ipsus te ánte ostium éccum opperítur.
Sed út maestus ést se hasce *aedís* uendidísse!
TH. Quid tándem?
TR. Orat út suadeám Philolachéti
Vt ístas remíttat sibí.
TH. Haud opínor.
Sibí quisque rúri metít. Si male émptae
Forént, nobis ístas redhibére haud licéret.
Lucrí quicquid ést, id domúm trahere opórtet.
Miséricordiá s * * * * * hominem opórtet.
TR. Moráre hercle; * * facis: súpsequere.
TH. Fíat.
Dó tibi ego operam. *TR.* Sénex illic est. Ém, tibi adduxi hominém, *Simo*.
SI. Sáluom te aduenísse peregre gaúdeo, Theorópides.
TH. Dí te ament.
SI. Inspícere te aedis hás uelle aiebát mihi.

TH. Nísi tibist incómmodum.
SI. Immo cómmodum. I intro atque ínspice.
TH. Át enim mulierés—
SI. Caue tu ullam flócci faxis múlierem.
Quálibet perámbula aedis óppido tamquám tuas.
TH. 'Támquam'?
TR. Ah, caue tuílli obiectes núnc in aegritúdine
Te hás emisse. Nón tu uides hunc uóltu ut*i* tristíst senex?
TH. Vídeo.
TR. Ergo inridére ne uideáre et gestire ádmodum,
Nóli facere méntionem te *hás* emisse.
TH. Intéllego,
Ét bene monitum dúco, atque *es*se exístumo humani íngeni.
Quíd nunc?
SI. Quin tu is íntro atque otióse perspecta, út lubet?
TH. Béne beni*gne*que árbitror te fácere.
SI. Factum edepól uolo.
TR. Víden uestibulum ante aédis hoc et ámbulacrum, quoíusmodi?
TH. Lúculentum edepól profecto.
TR. Age spécta postis, quoíusmodi,
Quánta firmitáte facti et quánta crassitúdine.
TH. Nón uideor uidísse postis púlchriores.
SI. Pól mihi
Éo pretio empti fúerant olim.
TR. Aúdin 'fuerant' dícere?
Vix uidetur cóntinere lácrumas.
TH. Quanti hosce émeras?
SI. Trís minas pro istís duobus praéter uecturám dedi.
TH. Hércle qui multo ínprobiores súnt quam a primo crédidi.

TR. Quápropter?
TH. Quia édepol ambo ab ínfumo tarmés secat:
TR. Íntempestiuós excisos crédo; id eis uitiúm nocet.
Atque etiam nunc sátis boni sunt, sí sunt inductí pice.
Nón enim haec pultífagus opufex ópera fecit bárbarus.
Víden coagmenta in fóribus?
TH. Video.
TR. Spécta quam arte dórmiunt.
TH. Dórmiunt?
TR. Illúd quidem, ut confuent, uolui dícere.
Sátin habes?
TH. Vt quídquid magis contémplor, tanto mágis placet.
TR. Víden pictum ubi ludíficat una córnix uolturiós duos?
TH. Nón edepol uideo.
TR. Át ego uideo: nam ínter uolturiós duos
Córnix astat: éa uolturios dúos uicissim uéllicat.
Quaéso huc ad me spécta, cornicem út conspicere póssies.
Iám uides?
TH. Profécto nullam equidem íllic cornicem íntuor.
TR. Át tu isto ad uos óptuere, quóniam cornicém nequis
Cónspicari, sí uolturios fórte possis cóntui.
TH. Ómnino, ut te apsóluam, nullam píctam conspicio híc auem.
TR. Áge, iam mitto. Ignósco: aetate nón quis optuérier.
TH. Haéc, quae possum, ea míhi profecto cúncta uehementér placent.
SI. Látius demumst óperae pretium iuísse.
TH. Recte edepól mones.
SI. Ého, istum, puere, círcumduce hasce aédis et concláuia.
Nam égomet ductarém, nisi mi esset ápud forum negótium.

TH. Apage istum a me pérductorem: níhil moror ductárier.
Quídquid est, errábo potius quám perductet quíspiam.
SI. Aédis dico.
TH. Ergo íntro eo igitur síne perductore.
SI. Ílicet.
TH. Íbo intro igitur.
TR. Máne sis uideam, né canis—
TH. Agedúm uide.
TR. Ést! abi, canis, est! ábin dierecta? ábin hinc in malám crucem?
Át etiam restás? est! abi istinc.
SI. Níl periclist: áge *modo.*
Tám placidast quam féta quaeuis: íre intro audactér licet.
Éo ego hinc ad forúm.
TH. Fecisti cómmode: bene ámbula.
Tránio, age canem ístam a foribus *áliquis* abducát face,
Étsi non metuéndast.
TR. Quin tu illam áspice ut placide áccubat?
Nísi molestum uís uideri te átque ignauom.
TH. Iam út lubet.
Séquere hac me igitur.
TR. Équidem haud usquam a pédibus apscedám tuis.

PHANISCUS. PINACIUM.

PH. Seruí qui quom culpá carent tamén malum métuónt,
Hi sólent esse eris utíbiles.
Nam illí qui nil metuónt, postquam sunt málum *pro*mérití,
Stultá sibi expetunt consília.

Exércent sese ad cúrsuram : fugiúnt. Sed si reprehénsi sunt,
Faciunt a malo peculio quod nequeunt * * *
Augent ex pauxil*lo* * * * *-de parant.
Mihi in pectore consili * * * malam rem prius
Quam ut meum * * * * *
Vt adhúc fuít mí, corium ésse opórtét
Sincerum atque ut uotem uerberare.
Si huic ímperábó, probe téctum habébó,
Malúm quom impluít ceterís, ne impluát mi.
Nam ut serui uolunt esse erum, ita solet :
Boní sunt, *bonúst* ; inprobí sunt, malús fit.
Nam núnc domi nóstraé tot péssumi uíuónt,
Pecúli suí prodigí, plagigéruli.
Vbi aduórsum ut eant uoc*i*tántur ero,
'Non éo : molestus né sis :
Scio quód properas : gestís aliquo : iam hercle íre uis, mula, forás pastum.'
Béne merens hóc preti inde ápstuli : abi*í* foras.
Solús nunc *ego* eo aduórsum ero ex plúrumis séruís.
Hóc di*e* crástini quóm erus rescíuerit,
Máne castigábit eos búbulís exúuiis.
Póstremo minóris pendo térgum illorum quám meum :
Ílli erunt bucaédae multo pótius quam ego sim réstio.

PIN. Máne tu atque adsiste ílico, 885a
Phánisce : etiam réspicis ? 885b
PH. Míhi molestus né si*es*. 886a
PIN. Víde ut fastidit símia. 886b
Manésne ilicó, parasíte inpúré ?
PH. Qui párasitus sum ?
PIN. Ego ením dicam : cibo pérduci poterís quouis.

PH. Mihi súm, lubet esse : quid íd curas ?
PIN. Ferócem facís *te*, quia té*d* erus amát.
PH. Vah !
Oculí dolént.
PIN. Quór ?
PH. Quia fúmus moléstust.
PIN. Tace sís, faber, qui cúdere soles plúmbeos númmós.
PH. Nón potes tu cógere me ut tíbi male dícám.
Nóuit erus me.
PIN. Súam quidem pól culcítulam opórtet.
PH. Si sóbrius sis, male nón dicas.
PIN. Tibi optémperem, quom tu míhi nequeas ?
PH. Át tu mecum, péssume, ito aduórsus. Quaeso hercle ápstine
Iám sermonem de ístis rebus.
PIN. Fáciam et pultabó foris.
Heus, écquis hic est, máxumam his qui iniúriam
Foribús defendat ? écquis has aperít foris ?
Homo némo hinc quidem foras éxit.
Vt esse áddecet nequam hominés, ita sunt.
Sed eó magis cautóst opus,
Ne huc éxeat qui male mé mulcet.

TRANIO. THEOROPIDES. PHANISCVS. PINACIUM.

TR. Quíd tibi uisumst mércimoni *hoc ésse* ?
TH. Totus gaúdeo.
TR. Núm nimio emptae tíbi uidentur ?
TH. Núsquam edepol ego mé scio
Vídisse umquam abiéctas aedis, nísi modo hasce.
TR. Ecquíd placent ?

TH. Écquid placeant, mé rogas? Immo hércle uero pérplacent.
TR. Quoíusmodi gunaéceum? Quid pórticum?
TH. Insanúm bonam.
Nón equidem ullam in público esse máiorem hac exístumo.
TR. Quín ego ipse et Phílolaches in públco omnis pórticus
Súmus commensi.
TH. Quíd igitur?
TR. Longe ómnium longíssumast.
TH. Dí inmortales, mércimoni lépidi! *Si* hercle núnc ferat
Séx talenta mágna argenti pro ístis praesentária,
Númquam accipiam.
TR. Si hércle accipere cúpias, ego numquám sinam.
TH. Béne res nostra cónlocatast ístoc mercimónio.
TR. Mé suasore atque ínpulsore id fáctum audacter dícito,
Quí subegi faénore argentum áb danista ut súmeret,
Quód isti dedimus árraboni.
TH. Séruauisti omném ratem.
Némpe octogintá debentur huíc minae?
TR. Hau nummo ámplius.
TH. Hódie accipiat.
TR. Íta enimuero, né qua causa súpsiet.
Vél mihi denumeráto: ego illi pórro denumeráuero.
TH. Át enim ne quid cáptionis míhi sit, si dederím tibi.
TR. Égone te ioculó modo ausim dícto aut facto fállere?
TH. Égone aps te ausim nón cauere, né quid committám tibi?
TR. Quía tibi numquam quídquam, postquam túos sum, uerborúm dedi.
TH. Égo enim caui récte. *TR.* Eam *mi* habeas grátiam atque animó meo.

TH. Sát sapio, si aps té modo uno cáueo. 927, 928
TR. Tecum séntio.
TH. Núnc abi rus: dic me áduenisse fílio.
TR. Faciam út iubes.
TH. Cúrriculo iube in úrbem ueniat iám simul tecúm. 930
TR. Licet.
Núnc ego me illac pér posticum ad cóngerrones cónferam:
Dícam ut hinc res sínt quietae atque húnc ut hinc amó-
uerim.

PH. Híc quidem neque cónuiuarum sónitus/, item ut
antehác fuit,
Néque tibicinám cantantem néque alium quemquam aúdio.
TH. Quaé illaec res est? Quíd illisce homines quaérunt
apud aedís meas? 935
Quíd uolunt? Quid íntrospectant?
PIN. Pérgam pultare óstium.
Heús, reclude: heus, Tránio, etiamne áperis?
TH. Quae haec est fábula?
PIN. Étiamne aperis? Cállidamati nóstro aduorsum uéni-
mus.
TH. Heús uos, pueri, quíd istic agitis? Quíd istas aedis
frángitis?
*PH. Heú*s senex, quid tú percontare ád te quod nihil
áttinet? 940
TH. Níhil ad me attinét?
PH. Nisi forte fáctu's praefectús nouos,
Quí res alienás procures, quaéras, uideas, aúdias.
*TH. Nón su*nt istae ae*dés* ubi statis.
PH. Quíd ais? an iam uéndidit
A*édis P*hilolachés? aut quidem iste nós defrustratúr senex.

TH. Véra dico: séd quid uobis ést negoti hic?
PH. Éloquar.
Érus hic noster pótat.
TH. Erus hic uóster potat?
PH. Íta loquor.
TH. Púere, nimium délicatu's.
PH. Éi aduorsum uénimus.
TH. Quoí homini?
PH. Ero nóstro. Quaeso, quótiens dicundúmst tibi?
TH. Púere, nemo hic hábitat: nam te esse árbitror puerúm probum.
PH. Nón hic Philolachés adulescens hábitat hisce in aédibus?
TH. Hábitauit: uerum émigrauit iám diu ex hisce aédibus.
PIN. Sénex hic elleborósust certe.
PH. Érras peruorsé, pater:
Nám nisi hinc hodie émigrauit aút heri, certó scio
Híc habitare.
TH. Quín sex mensis iam híc nemo habitat.
ADV. Sómnias.
TH. Égone?
PIN. Tu.
TH. Tu né molestu's: síne me cum pueró loqui.
Némo habitat.
PH. Habitát profecto: nám heri et nudius tértius,
Quártus, quintus, séxtus usque, póstquam hinc peregre eiús pater
Ábiit, numquam hic tríduom unum désitumst potárier.
TH. Quíd ais?
PH. Triduom únum haud intermíssumst hic esse ét bibi,
Scórta duci, pérgraecari, fídicinas, tibícinas

Dúcere.
TH. Quis istaéc faciebat?
PH. Phílolaches.
TH. Qui Phílolaches?
PH. Quoí patrem Theorópidem esse opínor.
TH. Ei *mihi*: óccidi,
Si haéc hic uera mémorat. Pergam pórro percontárier.
Áin tu istic potáre solitum Phílolachem istum, quísquis est,
Cúm ero uostro?
PH. Hic, ínquam.
TH. Puere, praéter speciem stúltus es.
Víde sis ne forte ád merendam quópiam deuórteris
Átque ibi ampliúscu*le* quam sátis fuerit biberís.
PH. Quid est?
TH. Íta dico: ne ad álias aedis pérperam deuéneris.
PH. Scío qua me ire opórtet, et quo uénerim nouí locum.
Phílolaches hic hábitat, quoius ést pater Theorópides:
Quí, postquam pater ád mercatum hinc ábiit, hic tibícinam
Líberauit.
TH. Phílolachesne ergo?
PH. Íta: Philematiúm quidem.
TH. Quánti? 973a
PH. Trigintá—
TH. Talentis?
PH. Μὰ τὸν Ἀπόλλω, séd minis.
TH. Líberauit? 973b
PH. Líberauit uálide, trigintá minis.
TH. Áin minis trigínta amicam déstinatum Phílolachem?
PH. Áio.
TH. Atque eam manu émisisse?
PH. Aio.
TH. Ét postquam eius hínc pater

Sít profectus péregre, perpotásse assiduo, ác simul
Túo cum domino?
PH. Aió.
TH. Quid is? aedis émit has hinc próxumas?
PH. Nón aio.
TH. Quadráginta etiam dédit huic, quae essent pígnori?
PH. Néque istud aio.
TH. Ei, pérdis.
PH. Immo súom patrem illic pérdidit.
TH. Véra cantas.
PH. Vána uellem. Pátris amicu's uídelicet.
TH. Heú edepol, patrem éius miserum praédicas.
PH. Nihil hóc quidemst,
Tríginta minaé, prae quam alios dápsilis sumptús facit.
TH. Pérdidit patrem.
PH. Vnus istic séruos est sacérrumus,
Tránio: is uel Hérculei cónterere quaestúm potest.
Édepol ne me eiús patris misere míseret: qui quom istaéc sciet
Fácta ita, amburét ei misero córculum carbúnculus.
TH. Sí quidem istaec uéra sunt.
PH. Quid mérear, quam ob rem méntiar?
PIN. Heús uos, ecquis hasce áperit?
PH. Quid istas púltas, ubi nemo íntus est?
Álio credo cómisatum abísse: abeamus núnciam—
TH. Púere—
PH. Atque pórro quaeritémus: sequere hac mé.
PIN. Sequor.
TH. Púere, iamne abís?
PH. Libertas paénulast tergó tuo:
Míhi, nisi ut erum métuam et curem, níhil est qui tergúm tegam.

THEOROPIDES. SIMO.

TH. Periī hércle. Quid opust uérbis? ut uerba aúdio,
Non équidem in Aegyptum hínc modo uectús fui,
Sed étiam in terras sólas orasque últumas
Sum círcumuectus: íta ubi nunc sim néscio.
Verúm iam scibo: nam éccum unde aedis fílius
Meus émit. Quid agis tu?
SI. Á foro incedó domum.
TH. Numquíd processit ád forum hodié noui?
SI. Etiám.
TH. Quid tandem?
SI. Vídi efferri mórtuom.
TH. Hem,
Nouom.
SI. Ýnum uidi mórtuom efferrí foras:
Modo éum uixisse aiébant. *TH.* Vae capití tuo.
SI. Quid tu ótiosus rés nouas requíritas?
TH. Quia hódie adueni péregre.
SI. Promisí foras,
Ad cénam ne me té uocare cénseas.
TH. Hau póstulo edepol.
SI. Vérum cras, nisi *quí* prius
Vocáuerit me, uél apud te cenáuero.
TH. Ne istúc quidem edepol póstulo. Nisi quíd magis
Es óccupatus, óperam mihi da.
SI. Máxume.
TH. Minás *qua*draginta áccepisti, quód sciam,
A Phílolachete?
SI. Númquam nummum, quód sciam.
TH. Quid, a Tránione séruo?
SI. Id *quidem* multó minus.
TH. Quas árraboni tíbi dedit?

SI. Quid sómnias?
TH. Egone? át quidem tu, qui ístoc te sperás modo
Potésse dissimulándo infectum hoc réddere.
SI. Quid aútem?
TH. Quod me apsénte hic tecum fílius
Negóti gessit.
SI. Mécum ut ille hic gésserit,
Dum tu hínc abes, negóti — ? quidnam? aut quó die?
TH. Minás tibi octogínta argenti débeo.
SI. Non míhi quidem hercle: uérum, si debés, cedo.
Fidés seruandast, ne íre infitias póstules.
TH. Profécto non negábo debere, ét dabo:
Tu cáue quadraginta áccepisse hinc né neges.
SI. Quaeso édepol, huc me adspécta et respondé mihi:
q * * * * i argenti minas?
fu * * * * ego dicam tibi:
ta * * * * mihi
de te aedis * * ille aedis emerit.
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SI. Te uélle uxorem aiébat tuo gnató dare:
Ideo aédificare hic uélle aiebat ín tuis.
TH. Hic aédificare uólui?
SI. Sic dixít mihi.
TH. Ei míhi, disperii: uócis non habeó satis.
Vicíne, perii, intérii.
SI. Numquid Tránio
Turbáuit?
TH. Immo éxturbauit ómnia:
Te lúdificatust ét me hodie indignís *mo*dis.
SI. Quid tú ais?
TH. Haec res síc est ut narró tibi.
Delúdificatust me hódie in perpetuóm modum.
Nunc te ópsecro ut me béne iuues operámque des.
SI. Quid uís?
TH. I mecum, ópsecro, uná simul.
SI. Fiát.
TH. Seruorumque óperam et lora míhi cedo.
SI. Sume *á me.*
TH. Eademque ópera haec tibi narráuero,
Quis mé*d* exemplis hódie eludificátus *est.*

TRANIO.

TR. Quí homo timidus érit in rebus dúbiis, nauci nón erit:
Átque equidem quid id ésse dicam uérbum nauci néscio.
Nám erus me postquám rus misit, fílium ut suom accérserem,
Ábii illac per ángiportum ad hórtum nostrum clánculum.
Óstium quod in ángiportost hórti, patefecí foris,
Eáque eduxi omném legionem, ét maris et féminas.
Póstquam ex opsidióne in tutum edúxi maniplarís meos,
Cápio consilium út senatum cóngerronum cónuocem.
Quóniam conuocáui, atque illi me éx senatu ségregant.
Ýbi ego me uideó uenire in méo foro, quantúm potest,
Fácio idem quod plúrumi alii quíbus res timida aut túrbidast:
Pérgunt turbare úsque, ut ne quid póssit conquiéscere.
Nám scio equidem núllo pacto iám esse posse *haec* clám senem.
Non amicus alius quis * * * riuabo se * *
Aut *ut* * * * * * * * es * *officium meum*
Prosi * * * m * q sa ll * *
Ille qui * * * * * * * ero simul * *
Praéoccupabo atque ánteueniam et foédus feriam: mé moror.
Séd quid hoc est quod fóris concrepuit próxuma uicínia?
Érus meus hicquidémst: gustare ego éius sermoném uolo.

THEOROPIDES. TRANIO. LORARII.

TH. Ílico intra límen isti astáte, ut, quom extempló uocem,
Cóntinuo exiliátis: manicas céleriter conéctite.

Égo illum ante aedis praéstolabor lúdificatorém meum,
Quóius ego hodie lúdificabor córium, si uiuó, probe.
TR. Rés palamst. Nunc té uidere méliust, quid agas, Tránio.
TH. Dócte atque astu míhi captandumst cúm illo, ubi huc aduénerit.
Nón ego illi extemplo hámum ostendam: sénsim mittam líneam.
Díssimulabo me hórum quicquam scíre.
TR. O mortalém malum:
Álter hoc Athénis nemo dóctior dicí potest.
Vérba illi non mágis dare hodie quísquam quam—lapidí potest.
Ádgrediar hominem: áppellabo.
TH. Núnc ego ille huc ueniát uelim.
TR. Síquidem pol me quaéris, adsum praésens praesentí tibi.
TH. Eúge, Tranió. Quid agitur?
TR. Véniunt rure rústici:
Phílolaches iam hic áderit.
TH. Edepol *tú* mihi opportune áduenis.
Nóstrum ego hunc uicínum opinor ésse hominem audacem ét malum.
TR. Quídum?
TH. Quia negát nouisse uós.
TR. Negat?
TH. Nec uós sibi
Núm*mum* umquam argentí dedisse.
TR. Abi, lúdis me: credo haúd negat.
TH. Quíd iam?
TR. Scio, iocáris nunc tu: nam ílle quidem, *credo*, haúd negat.

TH. Ímmo edepol negát profecto, néque se hasce *ae*dis Phílolachi
Véndidisse.
TR. Eho, án negauit síbi datum argentum, ópsecro?
TH. Quí ius iurandúm pollicitust dáre se, si uellém, mihi
Néque se hasce aedis uéndidisse néque sibi argentúm datum?
TR. * * * * * *
TH. Díxi ego istuc idemílli.
TR. Quid ait?
TH. Séruos pollicitúst dare Súos mihi omnis quaéstioni.
TR. Núgas: numquam edepól dabit.
TH. Dát profecto.
TR. Quín *cita* illum in iús. I*bo*, *in*ueniám.
TH. Mane:
Éxperiar, ut opínor; certumst.
TR. Ímmo mihi hominém cedo.
Vél hominem iube aedís mancipio póscere.
TH. Hoc primúm uolo, Quaéstioni accípere seruos.
TR. Fáciundum edepol cénseo.
TH. Quíd si igitur ego áccersam homines?
TR. Fáctum iam esse opórtuit.
Égo interim hanc aram óccupabo.
TH. Quíd ita?
TR. Nullam rém sapis:
Né enim illi huc confúgere possint quaéstioni quós dabit.
Híc ego tibi praésidebo, ne ínterbitat quaéstio.
TH. Súrge.
TR. Minume.

TH. Ne óccupassis, ópsecro, aram.
TR. Quór?
TH. Scies:
Quía enim id maxumé uolo, ut illi ístoc confugiánt. Sine:
Tánto apud iudicem húnc argenti cóndemnabo fácilius.
TR. Quód agas, id agas. Quíd tu porro uís serere negótium?
Néscis quam metúculosa rés sit ire ad iúdicem.
TH. Súrgedum huc igitúr: consulere quíddamst quod tecúm uolo.
TR. Síc tamen hinc consílium dedero: nímio plus sapió sedens.
Túm consilia fírmiora súnt de diuinís locis.
TH. Súrge: ne nugáre. Aspicedum cóntra me.
TR. Aspexí.
TH. Vides?
TR. Vídeo. Huc si quis íntercedat tértius, pereát fame.
TH. Quídum?
TR. Quia nil quaésti sit *ei*: *íta* mali hercle ambó sumus.
TH. Périi.
TR. Quid tibíst?
TH. Dedisti uérba.
TR. Qui tandém?
TH. Probe
Mé*d* emunxti.
TR. Víde sis, satine récte: num muccí fluont?
TH. Ímmo etiam cerebrúm quoque omne é capite *e*munxtí meo.
Nam ómnia male fácta uostra répperi radícitus:
Nón radicitús quidem hercle, uérum etiam e*x*radícitus.
TR. Númquam edepol hodie *hínc* inuitus *súrgam*. *TH.* *Surges*: nám tibi
Iám iube*b*o ignem ét sarmen*ta*, cárnufex, circúmdari.

TR. Né faxis: nam elíxus esse quam ássus soleo suáuior.
TH. Éxempla edepol fáciam ego in te.
TR. Quía placeo, exemplum éxpetis.
TH. Lóquere: quoiusmodí reliqui, quom hínc abibam, fílium?
TR. Cúm pedibus, manibús, cum digitis, aúribus, oculís, labris.
TH. Áliud te rogo.
TR. Áliud ergo núnc tibi respóndeo.
Séd eccum tui gnatí sodalem uídeo huc *nunc* incédere,
Cállidamatem: illó praesente mécum agito, si quíd uoles.

CALLIDAMATES. THEOROPIDES. TRANIO.

CA. Vbi *ego* somnum sépeliui omnem atque édormiui crápulam,
Phílolaches uenísse *dixit* míhi suom peregre húc patrem,
Quóque modo hominem á*duenientem* séruos ludificátus sit.
Áit se metuere ín conspe*ctum súi patris pro*cédere.
Núnc ego de sodálitate sólus sum oratór datus,
Qui á patre eius cónciliarem pácem. Atque eccum óptume.
Iúbeo te saluére, et saluos quom áduenis, Theorópides,
Péregre, gaudeo. Híc apud nos hódie cenes: síc face.
TH. Cállidamates, dí te ament: de céna facio grátiam.
CA. Quín uenis?
TR. Promítte: ego ibo pró te, si tibi nón lubet.
TH. Vérbero, etiam inrídes?
TR. Quian me pró te ire ad cenam aútumo?
TH. Nón enim ibis: égo ferare fáxo, ut meruisti, ín crucem.

CA. Áge mitte ista ac te ád me ad cenam díc uenturum. Quíd taces?
Séd tu, istuc quid cónfugisti in áram, inscitíssumus? 1135
TR. Áduenìens pertérruit me. *E*lóquere nunc, quid fécerim.
Núnc utrisque dísceptator éccum adest: age dísputa.
TH. Fílium corrúpisse aio té meum.
TR. Auscultá modo.
Fáteor peccauísse, amicam líberasse apsénte te,
Faénori argentúm sumpsisse: id ésse apsumptum praédico. 1140
Númquid aliud fécit nisi quod súmmis gnati géneribus?
*TH. H*ércle mihi tecúm cauendumst, nímis qui's oratór catus.
CA. Síne me dum istuc iúdicare. Súrge: ego isti adsédero.
TH. Máxume. Accipito hánc *tute* ad te lítem.
TR. Enim istic cáptiost.
Fác ego ne metuám *mihi atque* ut tú meam timeás uicem. 1145
TH. Iám minoris *ómnia alia fá*cio prae quam quíbus modis
Mé ludificatúst.
TR. Bene hercle fáctum et factum gaúdeo.
Sápere istac aetáte oportet, quí *sis* capite cándido.
TH. Quíd ego nunc faciám? *TR.* Si amicus Díphilo aut Philémoni es, 1149
Dícito eis quo pácto tuos te séruos ludificáuerit; 1151
Óptumas frustrátiones déderis in comoédiis.
CA. Táce parumper: síne uicissim mé loqui. Auscultá.
TH. Licet.
CA Ómnium primúm sodalem mé esse scis gnató tuo.

Ís adit me: nam illúm prodire púdet in conspectúm tuom
Própterea quae fécit quae te scíre scit. Nunc te ópsecro,
Stúltitiae adulescéntiaeque éius ignoscás: tuost.
Scís solere illánc aetatem táli ludo lúdere.
Quídquid fecit, nóbiscum una fécit: nos delíquimus.
Faénus, sortem súmptumque omnem, quí amica *empta*st, ómnia
Nós dabimus, nos cónferemus, nóstro sumptu, nón tuo.
TH. Nón potuit uenire orator mágis ad me inpetrábilis
Quám tu: neque illi *iám* sum iratus néque quicquam suscénseo.
Ímmo me praesénte amato, bíbito, facito quód lubet;
Si hóc pudet, fecísse sumptum, súpplici habeó satis.
CA. Díspudet.
TR. Post ístam ueniam quíd me fiet núnciam?
TH. Vérberibus, lutúm, caedere péndens.
TR. Tamen etsí pudet?
TH. Ínterimam hercle ego *té, si* uiuo.
CA. Fác istam cunctam grátiam:
Tránioni amítte quaeso hanc nóxiam causá mea.
TH. Áliud quiduis inpetrari a mé facilius pérferam
Quam út non ego istum pró suis factis péssumis pessúm premam.
CA. Mítte quaes*o* istum.
TH. Íllum ut mittam? uíden ut astat fúrcifer?
CA. Tránio, quiésce, *si* sapis.
TH. Tú quiesce hanc rém modo
Pétere: ego illum, ut sít quietus, uérberibus subégero.
TR. Níhil opust profécto.
CA. Age iam síne te*d* exorárier.
TH. Nólo ores.

CA. Quaeso hércle.
TH. Nolo inquam óres.
CA. Nequiquám neuis.
Hánc modo noxiam únam quaeso *míssam* fac causá mea.
TR. Quíd grauaris? Quási non cras iam cómmeream aliam nóxiam:
Íbi*dem* utrumque, et hóc et illud, póteris ulciscí probe.
CA. Síne te exorem.
TH. Age ábi, abi inpune. Em huíc habeto grátiam.

Spéctatores, fábula haec est ácta: uos plausúm date.

NOTES

THE acrostic arguments prefixed to nearly all the plays of Plautus are certainly not by Plautus himself; but their metrical construction is on the whole so Plautine that they may naturally be supposed to belong to an age not very remote from the time of Plautus—say a century after his death.

1. **manu mitto** is an unplautine phrase; Plautus always says *manu emittere* (975) or *emittere manu*.

amores, 'mistress'; so Mil. 1377, Stich. 737, etc.: also in Cicero and Ovid, *peregrinos addis amores* Her. ix. 47, cf. Verg. *delicias domini* (παιδικά) Ecl. II. 2; in Pseud. 64 *amores* is used differently, = 'loves', 'toyings'.

5. **emigratum,** sc. *esse* (impersonal passive construction).

6. **lucripeta** (from *lucrum* and *peto*, cf. *lucrifuga* Pseud. 1132, *agripeta* Cic.); to be joined as adjective with *faenerator*, cf. *incola turba* Ov. Fast. III. 582, *bellator equus* Verg. G. II. 145.

7. **ludos fit,** 'is made game of', passive of *ludos facere aliquem*. In this phrase *ludos facere* is equivalent to a compound verb (*ludificari*, 1067, 1147) and is therefore capable of taking another accusative; cf. *animum aduertere* (*animaduertere*) *aliquem* or *aliquid*. In the passive construction the accusative *ludos* remains: *ludos fit aliquis*, like *animaduertitur* (=*animum aduertitur*) *aliquis* or *aliquid*, which is found in Cicero (Div. II. 27, Fam. XI. 27. 7) and Varro (R. R. II. 4. 4). So too in the accus. with infin. construction, which appears in Pseud. 1168 *sese ludos fieri senserit* and Bacch. 1090 *me ludos bis factum esse*, the accus. *ludos* is to be regarded not as predicated of the subject but as an object retained in the passive construction. The older editors, apparently regarding *ludos* in this phrase as predicated, changed it in our passage into *ludus* (nom. sing.), as though *ludus fit senex* were parallel to *consul fit aliquis*. This schoolmaster's correction is thoroughly unplautine; early Latin knows no such phrase as *ludum* (sing.) *facere aliquem*, and *ludos f. a.* means not 'to make someone into games' but 'to make game of someone'. Nor is *ludos* to be regarded with Ritschl as an archaic form of the nom. sing.

mutuom, 'a loan', here absolutely (generally as adj. with *argentum*), cf. Stich. 255 *mutuom dare*, Amph. 819 *sumere mutuom*.

8. **acceptum,** 'raised'.

dicit, 'the slave says': note the change of subject.

pignus, cf. 978, 'part-payment', 'earnest-money', =*arrabo* 648, 1013.

9. **requirit ... ait ... inspectat** (10). The subject changes with each of these verbs.

Most of the names of characters in this play are *significant names* ('redende Namen', lit. speaking names, Lessing), i.e. names which suggest a type of character, like 'Malaprop', 'Absolute' in Sheridan, or 'Facing-both-ways', &c. in the *Pilgrim's Progress*. But some of them are merely conventional symbols for certain rôles, e. g. *Simo* for an old man, especially one who is cheated of his money (cf. Hor. A.P. 238).

Tranio is a correctly formed Greek name (*Θρανίων*), though one which is not actually found in Greek; see Bergk, Opusc. I. 208. Its meaning may be 'servus remigis ministerio functus' (so Bergk), or it may be formed (as Schmidt suggests, Hermes, vol. 37, p. 369) from *θρᾶνος* in the sense of 'tanner's bench', a sense which appears in the verb *θρανεύω*; cf. Aristoph. Eq. 369 *ἡ βύρσα σου θρανεύσεται*, 'your hide shall be tanned', i. e. you shall be flogged. 'Tanner', with a latent suggestion of a passive meaning, would be a suitable name for a slave, especially one of the character of Tranio. Ritschl derived the name from *τρανής* or *τρανός*, 'keen-witted'; on which Fay in *American Journal of Philology*, XXIV. 3. p. 250 ff. bases further suggestions. Ussing drew attention to line 1115 *Ne faxis: nam elixus esse quam assus soleo suauior* and hinted that *Tranio* may be derived from the name of some fish: Lorenz quoted also 1070 *Non ego illi extemplo hamum ostendam, sensim mittam lineam*, and suggests *θρανίς, θρανίας*, 'sword-fish' as the Greek original. For the by-form *Tranius* see 560.

Grumio is probably a masculine form of the name *Γρυμαία* or *Γρυμέα*, which is found in the catalogue of hetairae in Athenaeus, XIII. 583 e, and which properly denotes 'bag', 'pocket', 'purse'. See Schmidt (loc. cit.) and Ritschl, Opusc. III. 307. On Shakespeare's adoption of the names Tranio and Grumio in his *Taming of the Shrew* see Intr. p. xvi.

Philolaches (*φίλος, λάχος* 'lot'), is a suitable name for one who stakes his fortunes on a hazard, or treats life as a game of chance: 'Haphazard'. Compare the compounds *φιλόκυβος, φιλοπόνης, φιλοθύτης, φιλόξενος, φιληλιαστής* in Aristoph. *Vesp.* 75, 79, 82, 88. The name *Φιλόκληρος* appears in an inscription of Tanagra (Schmidt, loc. cit.). Gen. either *Philolachetis* or *Philolachis* or *Philolache* (*-eī*, 374).

Philematium (*φιλημάτιον*, cf. *meum sautium* as a term of endearment in Poen. 366), 'Kissy', a common name in later Greek literature; cf. Lucian, Mer. Dial. XI. 2. Note that diminutive names of females in *-ium* are feminine; see on l. 253.

Scapha, the name of the aged attendant on Philematium, is probably intended to suggest 'Cup'—a sense which the diminutive form *σκάφιον* has in Athenaeus (IV. 142 d, XI. 475 c) and in Plaut. Bacch. 70, Stich. 693, in both of which passages *scaphium* is associated with *cantharus*. There is, therefore, an allusion to the drinking propensities of this old woman; cf. line 238 nam neque edes neque *bibes*, &c. The name *Canthara* in Epid. 567 has a similar origin. Plautus is fond of representing old women as drunkards, e. g. *Leaena* in the Curculio. (Schmidt, loc. cit.) As to the rôle of Scapha see critical note on 213.

Callidamates is a further (Plautine) development of *Καλλιδάμας*, 'he who subdues by beauty', 'Lady-killer'; cf. *δαμάτειρα*. The penultimate is short, as Crain showed (cf. *ἀδάμᾰτος, δαμᾰσίφρων*), not long as Ritschl assumed. In 311, 373 we might scan with long or short penult; cf. 341.

Sphaerio. This name rests on Seyffert's clever emendation in 419, where see crit. note. *Σφαιρίων* is obviously formed from *σφαῖρα*, a ball used in games, and is thus eminently suitable to a boy-slave: 'Pill'.

It is uncertain whether the name of the father of Philolaches is **Theorōpides** or **Theoprŏpides**. The latter, accepted by all editors since Bergk, has the advantage of being an actual Greek name, found in Pausanias X. 9. 2 and in inscriptions. But in the MSS. the form is generally either *Theoropides* (so A, four or five times) or *Theuropides* (so P, sixteen times): the only trace of a *p* before the *r* is in 784 and 962, where B has *Theupropides*. (We also find *-tropides* as the last part of the name in two scene headings, III. 1, III. 2 according to B and D.) Either form suits the metre, except in 784, where *Thĕŏrōpides* suits perfectly and *Thĕŏprŏpĭdes* does not: nor is it possible to emend the line without doing violence to the bacchiac metre. This fact seems decisive in favour of *Theorōpides*. Many Plautine names are coinages of Plautus or his Greek original, and not actual Greek names: *Θεωρωπίδης* may possibly be a patronymic formed from *Θεωρώπης*, a compound of *θεωρο-* 'spectator of shows', and *-ωπης*, cf. *κυν-ώπης*, 'dog-faced'. 'Spectator-faced' = 'Facing the show' seems quite suitable to the character of the old man; cf. 427 f. *ludos ego hodie . . . hic seni faciam*, 'I will give the old man a show'—the show being the trumped up story of the ghost. The unaccented second syllable would of course be shortened before the accented syllable which follows (*Thĕŏrŏpides*): cf. *gĕŏmétres* (*γεωμέτρης*) in Juv. III. 76.

Pedisequi, see II. 2.

Danista, a latinized form of the Greek *δανειστής*, cf. *poeta* from *ποιητής*, *sucophanta* from *συκοφάντης*, *mastigia* from *μαστιγίας*, &c. It is not certain whether **Misargyrides**, which occurs only in 568, is intended as the real name of the money-lender or as a nick-name invented for the occasion by Tranio; it is a patronymic formed from *μισάργυρος* (cf. *μισαργυρία*), and is probably to be regarded as a comic modification of *Φιλαργυρίδης*, which would have been flat and uninteresting. Or possibly the *μισ-* is intended to apply to the *man* ('hateful usurer', 'Macmoneygrub').

Phaniscus, from *φᾱνός*, 'torch' (so Schoell), is suitable to an *aduorsitor*, who comes to fetch his master home at night (see on *aduorsum uenire*, 313); compare the names *Lampadio* and *Lampadiscus* (Cist.).

Pinacium (traces of which name were discovered by Studemund in the heading of IV. 1 in A) is the latinized form of *πινάκιον*, 'writing tablet' (hence suitable for an *aduorsitor* who has to bear his master's appointments in mind), or 'picture', i.e. beautiful as a picture.

Lorarii appear V. 1.

1. Grumio, who has come at daybreak from his master's farm in the country and is standing in the street, outside the house where Philolaches dwells, calls to Tranio, who is within. This is an excellent scene, opening up the whole situation, and taking the place of a prologue. Tranio regards Grumio as a spy, who will inform against him on the return of his master from abroad. This scene may be compared with the opening scene in the Casina (though that play has a prologue), in which a country-slave and a town-slave exchange objurgations. The Epidicus and the Persa also open with dialogue between two slaves; but it is of a friendly character. In the Truculentus we have also a country-slave, named Stratulax, who explicitly threatens (l. 313) to lay information about the profligacy of Diniarchus. Inhabitants of the place at which the scene of action was laid, or its neighbourhood, entered the stage by the door to the *right* of the spectators: see Intr. p. x.

exi, 'come out'; cf. *is* 547: in Aul. 40 *exi* is 'get out'.

sis, 'will you?' lit. 'if you will', 'if you please', contr. fr. *si uis*, as Cic. (Or. XLV. 154) says. *Sis* is often used in Plaut., where the feeling is the reverse of polite; cf. 569 *Abi sis, belua*, Aul. 46.

2. **inter patinas**, 'among the platters' = in the kitchen.

argutias, 'glibness of tongue', 'powers of repartee'; cf. *argutias exordiri aduorsus aliquem* Bacch. 127, *argutarier* Amph. 349.

3. **permities**, a by-form of *pernicies*, often found in good MSS. (e. g. Pseud. 364); cf. Munro on Lucr. I. 451, Marx on Lucil. 76.

4. **si uiuam** (fut.), 'if I live' (i.e. 'if I shall live'): *si uiuo* 1067 is perhaps different; see note.

probe strengthens the verb, 'I will revenge myself properly'; *ulcisci probe* recurs in 1179, Poen. 1228. For *probe* in other connexions cf. 342, 473, 736, 870, 1067, 1108.

5. **nidor, e pupina**, an emendation by Löwe (Analecta Plaut. p. 215); *nidor* is supposed to be a term of abuse (vocative) = 'reek' or 'stench'; and *pupina* a vulgar form of *popina*, in the sense of 'nilis et sordida coquina.' But see critical note.

6. Enter Tranio from the house of Theoropides (represented at the back of the stage: Intr. p. ix).

malum, 'interiectio stomachantis' Lambinus. (**quid malum?** 'why the mischief?') It is found only in questions; cf. 34, 368, Aul. 429, Capt. 531, Men. 390, Mil. 446.

quid tibi clamitatio est? lit. 'what is your bawling?' = *quid* (*quor*) *clamites?* 'what business have you to bawl?' 'what do you mean by bawling?' This use of the verbal subst. in *-io*, esp. in angry questions, is a very favourite idiom in Plaut.; cf. 377 and see further on 34.

8. **abi dierecte**, 'go to the devil': *dierecte* is either the vocative of *dierectus* or an adverb formed from it. The origin of *dierectus* is uncertain; perhaps it is 'some bastard issue of διαρρήγνυμι', as the late Professor H. Nettleship thought: cf. the common imprecation in Greek comedy διαρραγείης, 'split you'. In Curc. 240 *lien dierectus est* means

'my spleen is burst'; but the form διαρρηκτός is not actually found in Greek. In Latin *dierectus* is generally used predicatively with a verb of motion, as here and 850; the nom. sing. is found in all three genders, *abin dierectus?* Merc. 756, *quin tu i dierecta?* Rud. 1170, *quin quiescis dierectum cor meum ac suspende te?* Capt. 636 (so the MSS.; for the? at the end of these passages see on Most. 815). In Men. 442 we have the accus., *ducit lembum dierectum nauis praedatoria.*

9. **em**, 'take that!' (striking him). This word, which has nothing to do with the interjection *hem*, is probably a shortened form of the imperative *eme*, 'take', as shown by Stowasser (Z. f. ö. G. 41, 1087). We have the full form *eme* in Mil. 687 *eme, mi uir, lanam unde tibi pallium . . . conficiatur*, 'take the wool' or 'here is the wool' (not 'buy the wool'); see Skutsch (Philol. 59, p. 498). For this sense of *emere* cp. Asin. 72, 673 and the compound *adimere* 'to take away'. The sense 'take' may easily become quasi-interjectional, = 'there!' In English we have an example of an imperative becoming an interjection in the dialectical 'ta'(='take'), and also in the word 'lo', which is a shortened form of 'look' (see my note on Rud. 463, ed. min., and H. Bradley in the New Oxford Dictionary). For other instances of *em* standing alone see Capt. 570 *aspice ad me.* TY. *em*, 'behold, I am looking', Pseud. 1318, Cas. 213 *quid est?* CL. *em*, 'see there!' cf. Most. 297, 314, 333, 804, 1180.

11. **quia uiuis**, 'because you exist', 'your very existence is enough': i. e. to strike a fellow like you needs no special justification: Ussing compares Cas. 227 *uxor me excruciat quia uiuit*, 'my wife is a torment to me because she won't die': cf. too the use of *uiuitur* in reply to the question *quid agitur?* 'how are you getting on?' (*uiuitur*, 'I am existing somehow,' Pers. 17), and the emphatic *uiuit* which appears again and again in Cicero's Catilinarian orations, e. g. I. 2 *senatus haec intellegit, consul uidet: hic tamen uiuit*; I. 5 *interfectum te esse, Catilina, conuenit: uiuis.*

12. **quem comes**, 'whose substance you are devouring' (οὗ τὴν οὐσίαν κατεσθίεις), cf. Pseud. 1126 *iamne illum comessurus es?* In the verb *edo* and its compounds (*comedo*, &c.) Plautus and Terence, like the writers of the classical age (see Postgate in Class. Rev. XVI. p. 110) use the short forms exclusively; thus *comēs*, *comestis*, Most. 559, Trin. 250, Truc. 593, *estis* (*comestis*) Truc. 155; imperative *ēs* Cas. 248, Mil. 677, Pseud. 139, *este* Most. 65; infinitive *esse* (*comesse*) 14, 959, Capt. 463, Trin. 259, Men. 628, 918, 919; in the passive we have *estur* Most. 235, Mil. 24, Poen. 835. The forms *ĕdim, ĕdis, ĕdit*, &c., are always subjunctive in Plaut. (equivalent in meaning to *ĕdam*, &c., though different in origin); perhaps they were the only forms of the subj. which he employed (cf. however the MSS. in Poen. 534 *edas*, Stich. 554 *edant*).

13 f. **ueri simile . . . ut.** The *ut*-clause depends on *uerisimile* and *uerum*, as in the phrases *uerisimile est ut* and *uerum est ut*: 'what you say is neither likely nor true, that any one should be able to devour any one else in his absence.' Goetz and Schoell put a colon at *frutex* and make l. 14 an independent question ('how could any one', &c.). But this is

not necessary. Still less is it necessary to suppose that Plaut. could use *loqui ut* in the sense of *loqui* with the accus. and infin. (though in Asin. 52 we have, in Leo's opinion, an example of *quod* with subjunctive = accus. with infin.: *equidem scio iam filius quod amet meus*).

frutex, 'trunk', = 'blockhead'.

15. **uero** (lit. 'really'), like *ain?*, expresses astonishment, 'What!' For its position third in the sentence cf. Aul. Prol. 18.

urbanus scurra, 'city lounger', 'town-bred idler (loafer)'. The word *scurra*, as used by Plaut., is a term of wider application than *parasitus*; it is defined in Trin. 202 *urbani adsidui ciues quos scurras uocant*; it, therefore, corresponds to our phrase 'a man about town'; cf. Epid. 15 f., where it is opposed to *homo militaris*.

deliciae popli (=*populi*), 'darling of the streets', 'favourite of the canaille', cf. Shakespeare, *Othello* I. 2. 68 'the wealthy curled darlings of our nation': for *populus* = 'the rabble', 'the populace', 'the crowd in the streets', 'the lower orders'; cf. *prostibulum popli* Aul. 285, *decus popli* Asin. 655, and Livy I. 17. 8, II. 27. 5 and 12 *consilio magis principum quam populi* (almost = *plebis*) *clamore*. So Cic. pro Sestio 103, 104, de Amic. 41 *populum a senatu disiunctum*. In Curc. 29 *populus* = 'the public', 'the general'. For the form *popli* cf. Aul. 285, *poplo* Amph. Prol. 101, 259, Rud. 1251, &c.; similarly *periclum* (=*periculum*) Bacch. 962, Asin. 388, 903, *uinclis* (=*uinculis*) Capt. 766, Rud. 476; contrast *disciplina* for *disciplina*, 154.

16. **mihi** and **tu** are both emphatic.

hoc (abl.) . . . **quod**, 'for the reason that', cf 51 and Rud. 388 *hoc sese excruciat animi, quia*, &c., Pseud. 822 f. *hoc . . . quom*, Rud. 1234 *isto . . . quom*.

credo is parenthetical; 'I think'.

17. **actutum**, from *actu*, lit. 'in the act', hence 'straightway', 'in no long time'; cf. 70 f.

tradier = *tradi*. Plautus frequently uses the present for the future infinitive (here *traditum iri*) after the verbs *dico, promitto*, &c.; see 633, 1084, 1087, 1132, Asin. 366 *dixit operam se dare*, 377 *promitto hostire*, 442 *aibat reddere*, 604 *minatur sese abire*, Curc. 597 *nego me dicere*, Pers. 401 *iuratus est se dare*. Compare the use of the present indicative (='I will —') referred to in the note on 261. But in some of the above instances, e. g. *scis te tradier*, the infin. denotes mere futurity, not resolve: so too Rud. 589 *aluom prodi speraui*.

in pistrinum tradier, 'to be put to work in the mill', i. e. in the country. This form of labour, like that in the stone quarries (cf. Capt. 723–726), was considered almost to amount to torture.

18. **cis**, here of time; the only other instances are Truc. 348, Merc. 153 (emended).

tempestates, 'seasons', here perhaps = 'months', but the time is marked as indefinite: in Cic. Divin. I. 25 *tempestas* = a day, in Livy I. 5. 2 *multis ante tempestatibus* = many years before, in Lucr. I. 179 *tempestates* = the seasons.

Tranio. There is something threatening in the repetition of the

name; so '*Φίλιππος*' in Demosthenes, *Ilion* in Hor. Od. III. 3. 18; the repetition of *Telephi* in Hor. Od. I. 13. 1 f. expresses disgust: cf. the *entreating* effect in Shakespeare, *Taming of the Shrew*, I. 1 'Tranio, I burn, I pine, I perish, Tranio. | Counsel me, Tranio, for I know thou canst; | Assist me, Tranio, for I know thou wilt'.

19. **augebis ruri numerum, genus ferratile**, 'you shall increase (i.e. add one more to) the population in the rural districts—the gang that works in irons'. Note the future of threat. *Ruri* is locative, perhaps used adjectivally to *numerum*. The phrase *augere numerum*, ordinarily with the dative or genitive, denotes 'to add to', 'to increase the sum or amount of'; thus we have in Verg. Aen. VII. 211 *numerum diuorum altaribus auget*, which means 'swells the roll of the altars of the gods'; Lucr. I. 436 *corporis augebit numerum summamque sequetur* 'it will increase the amount of matter and join its sum-total'; similarly, with adj. instead of gen., Ovid, Am. III. 9. 66 *auxisti numeros, culte Tibulle, pios*. But sometimes *augere* alone = 'to increase the sum of', as in Ovid, Met. II. 264 *exsistunt montes et sparsas Cycladas augent*, Plaut. Pers. 475 *ciuitatem auxi ciui femina*, ibid. 484. Hence **genus ferratile** may be regarded as depending on *augebis* alone, though no doubt it also forms a loose apposition to *numerum*. With the phrase *genus ferratile* cf. *genus lenonium* Pers. 582; *ferratile* = *ferratus* Bacch. 781. For the sending of *serui urbani* into the country to work at the mills see Pers. 21 f.

21. **erilem** probably goes with **rem** (l. 20); cf. *rem erilem* Men. 966; the imperatives *perde* and *corrumpe* stand side by side without a conjunction in the sense 'destroy and ruin' (asyndeton). For the connexion of *rem* and *adul.* cf. 28 *corrumpat et rem et filium*, Trin. 114.

22. **pergraecamini**, 'play the Greek', 'be as merry as a grig' (the English word *grig* comes from *Greek* according to Palmer, Folk Etymology, p. 154; cf. the phrase 'a merry Greek' which occurs frequently in Elizabethan English, e. g. 'Mathewe Merygreke' in Udall's *Royster Doyster* and 'a woeful Cressid 'mongst the merry Greeks', Shakespeare, *Troilus and Cressida*, IV. 4. 58). For *pergraecamini* cf. the gloss in Paul. Fest. 215 *epulis et potationibus inseruite*. We have the same word again 64, 960, and in other plays. It expresses the contempt of the Roman for the vices of the typical Greek of later times: cf. Ben Jonson, *The Fox*, III. 8:

> Let 's die like Romans,
> Since we have lived like Grecians.

In Horace (Sat. II. 2, 11) *graecari* is 'to live a life of effeminate ease'. Strictly, of course, the expression is impossible in the mouth of a Greek; but it is not uncommon to find the persons of the *comoedia palliata* talking like Romans: see Index ('Roman allusions').

24. **pollucibiliter**, 'sumptuously', from *pollucēre*, 'to offer in sacrifice', hence 'to serve up at table'; cf. Stich. 233 *ut decumam partem Herculi polluceam*, Curc. 193 *polluctus uirgis*, 'food for the rods', Rud. 1419 *polluctum*, 'a banquet' = Stich. 688 *polluctura*.

25. **peregre,** 'abroad', with sense of motion *towards*; so 976. On the other meanings of *peregre* see note on Capt. I. 2. 64, and cf. Most. 374, 611, &c. ('from abroad').

26. **curatam,** cf. 107 *bonae quom curantur male.*

29. **quom his factis studet,** 'now that he goes in for this sort of thing'; *quom*, whether temporal, causal (as here), concessive or adversative, ordinarily takes the indicative in Plautus; cf. 107, 149, 168, 432, 695, 720, 766, 858, 1128, 1156; 221, 1117 have temporal imperfect indic. For special uses of the subjunctive with *quom* see on 148 (prospective), 158 (*fuit quom*), 896 (adversative). [A disputed passage in Plautus is Truc. 381, where our two families of MSS. contradict one another: *A* has *quom sordebamus*, *P* have *quom sorderemus*.]

30. **quo nemo,** &c., 'one who ere this hadn't his equal for thrift or his superior for sobriety'.

adaeque is a specially Plautine word (=*aeque*), used only in negative sentences; cf. Cist. 55 *neque munda adaeque es ut soles*, Capt. 999 *nulla adaequest Accheruns atque ubi ego fui in lapicidinis.* In the text the second member of the comparison is expressed by the ablative (*quo* = 'in comparison with whom'); so Cas. 684 f. *neque est neque fuit me senex quisquam amator adaeque miser* (*me* = 'as I'); cf. the abl. after *aeque* in Amph. 293 *nullus hoc metuculosus aeque*, and Curc. 141. This phrase appears strange on first acquaintance, but is really the same phenomenon as the abl. after a comparative; both comp. and *adaeque* may be followed by *quam* (cf. Stich. 274, 217) and *therefore* by the abl. (which expresses the *standard* in both cases). In Capt. 828 and Merc. 335, we have a comparative combined with *adaeque*, *aeque* (*adaeque fortunatior, miserior aeque*) and followed by the abl.

32. Note the alliteration and cf. 111, 143, 164 f., 245 (pronounce *Pilolakes*), 312, 353, 536, 550, 963, 976, 1171. For alliterations with other letters see notes on 41, 135, 170, 218, 352, 733.

in aliam partem p. p., 'bears the palm (or, in the slang phrase, 'takes the cake') for the very opposite'.

33. **uirtute tua,** 'thanks to you', 'owing to you'; so Truc. 741 *de eo nunc bene sunt tua uirtute*, and cf. Most. 173 *uirtute formae*, Aul. 166 *uirtute deum*, Trin. 355, 643, Mil. 676. *Virtute* is not to be taken εἰρωνικῶς as Lambinus says it may be.

factum without *est*. This seems to be one of those sentences of an exclamatory character, in which the usage of Plautus was to *omit* the verb; (trans. 'all this owing to you and your tutoring!'); cf. 207 *bene hercle factum*, 'one to me!' 'right I was', Persa 775 *tua factum opera*, 'all owing to you!' Bacch. 295 *sapienter factum a uobis*, 'a sensible thing to do!' Trin. 429 *factum* 'too true!' Stich. 375 *nimis factum bene*, 'capital!' cf. Pseud. 361, 1099; so Capt. 176 *facete dictum*, 'very good!' Most. 159 *euentus rebus omnibus*; this is especially common with *mirum*, e.g. Men. 338 *minume hercle mirum*, 'no wonder!' and in the phrases *mirum ni*, *mirum quin*, *mirum quid*, Amph. 319, Most. 493, Amph. 954. In such cases as Trin. 127, where *factum* is in reply to the question *dedisti argentum?* the omission of *est* gives a certain

rhetorical colouring ('I did', 'even so') to the answer. For other instances of omission of *est* see Most. 254 (a question), 279 and note.

34. **malum**: cf. 6.

quid me curatiost? In Plautus phrases formed of *esse* and a verbal substantive in *-io* are equivalent to a simple verb. So *tua indicatiost* Pers. 586 = *tibi indicandum est*; here *quid curatio est* = *quor cures* ('why should you mind?') and is transitive, governing *me* and *quid ego agam*. The dative tibi represents the subject of the clause. Thus we have *quid tibi hanc digito tactiost?* 'what right have you to lay a finger upon this woman?' Poen. 1308: similarly with dat. of 1st person *Quid mihi scelesto tibi erat auscultatio?* 'what did I want to listen to you for, confounded fool that I was?' Rud. 502: see above on 6, and cf. Aul. 423, Trin. 709.

36. **ducere,** 'keep company with'.

37. **mei tergi fiducia,** 'at the peril of', 'on the responsibility of', cf. Bacch. 752 *mea fiducia* ('on my own responsibility') *opus conduxi, et meo periculo* ('at my own peril') *rem gero. Fiduciam accipere* is a legal phrase, meaning 'to accept security' (for payment), e.g. in Cic. Pro Flacco XXI. 51; *fiducia* is that which is pledged or mortgaged (ὑποθήκη). Here then there is strictly a legal metaphor; 'my back is the security which I give to Fate in this matter'.

38. **quam confidenter,** 'with what assurance'.

fue or **fu** = 'faugh'; Grumio pretends to be sick at the insolence of Tranio. In saying 'faugh' he 'utters a deal of stinking breath' (to use the expression of Shakespeare, *Jul. Caes.* I. 2. 250); hence the imprecation of Tranio: cf. Pseud. 1294 f. (according to the indications in B) *PSEUD. Fu! SI. I in malam crucem. PSEUD. Cur ego adfligter? SI. Quid tu, malum, in os ergo mihi ebrius inructas?* 'why the devil, then, do you belch into my face in your drunken condition?' So too in Cas. 727 *fu* (or *fy*) is clearly an expression of disgust: *fy, fy, foetet tuos mihi sermo*, 'your talk is sickening to me'. In Ter. Ad. 412 *phy* (A, probably the same word) has a weakened sense, 'pooh, pooh' (='no, no'); but this too is covered by the definition of its meaning given by several grammarians, who describe it as an 'interiectio respuentis': cf. the Greek φῦ (different from φεῦ) in Aristoph. Lysistr. 304.

39. **oboluisti alium,** 'I have caught a whiff of garlic in your breath', lit. 'you have reeked of garlic'. For the cognate accus. (*alium*) cf. 42, 278, Men. 170 *ME. Quid olet? PE. Furtum, scortum, prandium*, Truc. 131. The perfect tense refers to the emission of breath which accompanied *fue* (38): cf. Amph. 321 *ME. olet homo quidam malo suo. SO. ei, numnam ego obolui?* 'has he got scent of me?', Cas. 814, Men. 384 *oboluit marsuppium huic*, 'she has got scent of the purse'. *Oboluisti alium* is similar in sense though not in construction (for *oboleo* is an intransitive verb) to ἐμοὶ τυροῦ κάκιστον ἀρτίως ἐνήρυγεν Aristoph. Vesp. 913, where note the dat. ἐμοί; cf. ibid. 1151 ὡς θερμὸν ἡ μιαρά τί μου κατήρυγεν.

40. **germana inluuies,** 'you proper filth' ('essence of filth', 'unmiti-

gated filth'), cf. Shakespeare, *King Lear*, IV. 2 'Proper deformity seems not in the fiend So horrid as in woman'.

rusticus, nom. for voc., as in Stich. 764, Poen. 366 f., &c.

hara suis, 'you pigsty'.

41. **canem caprā commixtam**, 'bitch compounded with she-goat'. If the MS. reading is correct, the accus. must depend as a second cognate object on *oboluisti*, from which it is separated by the vocatives of l. 40. Note the alliteration *c. c. c.* and cf. 55, 201, 311 f., 986, 1065, 1114 and note on 32.

quid uis fieri? 'que voulez-vous?' 'what would you have?' The phrase occurs also in Aul. 741, Amph. 702.

42. **olĕre**. Plautus uses sometimes *olĕre*, sometimes *olēre*, as in next line: in 268 we have the pres. subj. *olant*, cf. 278, Poen. 268, Mil. 41; in Most. 273, 277 the pres. indic. *olent*: cf. note on 836.

43. **superior** (predicated adjective) **accumbere**, 'to sit at table at a place of higher honour', cf. Stich. 696, Hor. Sat. II. 8. 20–3. But the singular *superior* is a difficulty. If the text is sound, *quiuis potest* must be understood out of *omnes possunt*. See critical note.

quam erus, i. e. than Philolaches (the *erus minor*).

45. **facetis uictibus**, 'dainty dishes', 'choice meats'. For *uictibus* cf. Mil. 739; in Bacch. 1181 we have it opposed to *uino* and *unguentis*: cf. Most. 730. If there is no lacuna after l. 43 (see crit. note), it seems simplest to supply an infinitive (*uiuere* = 'to live on', 'to eat') out of *accumbere* ('to sit at table' implies eating). Schoell suggests that *uictibus* may depend on *accumbere*, like *epulis accumbere*; but then *quam tu uiuis* is difficult.

48. **aleato** (so P) or *aliato*, from *aleatum* or *aliatum*, a noun which does not occur elsewhere but which apparently means, 'food seasoned with garlic'; the abl. is an abl. of means: 'let me fulfil my destiny on food seasoned with garlic'. *Aleatum* is no doubt to be regarded as a substantival use of an adjective *aleatus*, *-a*, *-um*, formed from *alium*, 'garlic' (l. 39), like *unguentatus* from *unguentum*, *patibulatus* (56) from *patibulum*, *palliatus* from *pallium*, &c. Note that these adjectives in *-tus* correspond to English adjectives in *-ed* formed from nouns, e. g. *barbatus* 'bearded', *dentatus* 'toothed', *auritus* 'eared', &c. *Aleatum* then = *cibus aleatus*, lit. 'garlic'd food'. Perhaps, however, the emendation of Saracenus **aliatum** (the accus. of this adj. agreeing with *me*, = 'fed on garlic', 'smelling of garlic') yields a better sense.—Garlic was a favourite ingredient in the food of the poorer classes at *Rome* (cf. on 22), especially in the dish called *moretum*; cf. the use of asafoetida (*lasserpicium*, Rud. 630, Pseud. 816).

fortunas fungi. *Fungi* always takes the accus. in old Latin (except perhaps in Ter. Ad. 603): cf. Trin. 1 *ut munus fungaris tuom*; see Langen in Wölfflin's Archiv III. 329 f. on the constr. of *utor*, *fruor*, *fungor*, *potior* in O.L. *Fortunae* (pl.) in Plautus never has the sense of 'riches', 'possessions', so common in Cic., but always that of 'fate', 'destiny': cf. Mil. 125 *conqueritur mulier mecum fortunas suas*, Rud. 523 *o scirpe, scirpe, laudo fortunas tuas*, &c.

49. **fortunatu's** = *fortunatus es*. See crit. note on Leo's law, l. 40.

patiunda sunt, 'amen', 'things must be endured', = *patiundum est*. The same phrase occurs Amph. 945. The use of the plural where the singular would have been expected (cf. *dignissumumst*, 52) is probably due partly at least to metrical convenience: so may be explained *palam istaec fiunt* (for *istuc fit*) *te me odisse* Merc. 764, *mira sunt* (for *mirum est*) *nisi inuitauit* Amph. 283, Trin. 861. Possibly Plaut. may in some cases have been imitating Greek plurals like ἀνεκτέ' ἐστι (e. g. Soph. O. C. 883 ὕβρις, ἀλλ' ἀνεκτέα, sc. τάδ' ἐστίν).

51. **quasi** with **inuidere**, a colloquial phrase, 'you seem to envy me, as it were', somewhat like the English vulgarism 'to *kind of* envy me'.

hoc ... quia, see note on 16.

52. **quia** for *quod*, cf. Capt. 153 *illud dolet, quia nunc remissus est edundi exercitus*, Trin. 290 f. This is the usual construction in Plaut. after a 'verbum affectus' such as *doleo*, *gaudeo*, *suscenseo*, *paueo*, *piget*, *pudet*, *acerbum est*, &c. For exceptions see Langen, Beiträge, p. 57.

dignissumumst, ἀξιώτατόν ἐστι, 'it is quite as it should be'. Here we have the sing.: cf. on 49.

54. **miseris modis**, 'miserably,' cf. *indignis modis* 1033, *multimodis* (= *multis modis*) 785; cf. also 1146 and on Rud. 147. A similar phrase is *pessumis exemplis* 192, cf. 1040.

55. **carnuficium**, probably an adjective formed from *carnifex*, like *meretricius* 190 from *meretrix*.

carn. cribrum, 'you hangman's sieve', i. e. sieve made by the hangman or executioner, who will turn you into a sieve, by 'perforating your hide' (*te forabunt* 56).

quod credo fore, 'as I believe you will be'. Note the omission of the subject accus. (*te*) before *fore*, a favourite Plautine construction. Sometimes, as in 1079 *quia negat nouisse uos*, the subj. of the infin. is the same as the subj. of the governing clause (= *se nouisse*), cf. 633, 1024: sometimes, as in the present passage, they are different: (*ego*) *credo* (*te*) *fore*. So in 272, 278, 420 f., 752, 821, 954, 989, 1139.

56. **ita**, 'so thoroughly', cf. 213, 565, 656, 685, 996.

patibulatum, 'gibbeted' (cf. on 48 *aleatus*, &c.), 'fastened to the gibbet'. The *patibulum* (lit. 'stretcher', from *pateo*) was a piece of wood, fixed, like a milkman's yoke, over the shoulders of the slave to be punished: to this his arms were fastened, cf. Mil. 360 *dispessis manibus patibulum quom habebis* and note on *dierecte* 8. To be fastened to the *patibulum* was to undergo the first stage of crucifixion: bearing it the condemned slave was driven, sometimes with whips or goads (*stimulis* 57), through the streets to the place of execution 'outside the city wall' (*extra portam* Mil. 359, Pseud. 331; ἔξω τῆς πύλης Epist. to Hebr. xiii. 12), and there hauled up and fastened, by nails driven through the feet, to an upright pole called *palus*, *stipes* or *crux*. The *patibulum* thus formed the cross beam of the *crux*. The following quotation from Nonius 221, 12 *Patibulum ferat per urbem, deinde affigatur cruci* shows clearly what the process was: see Marquardt,

Römische Privatalterthümer, v. 1. 193 f.—It should be observed that this is one of those passages in which Plaut. describes *Roman* manners and customs, though the scene is laid in Greece; cf. on 22. Greek masters did not treat their slaves in this way.

57. **forabunt . . . si reueniat**, a common form of conditional sentence in Plautus; e. g. Amph. 450, Asin. 414, Aul. 311, Poen. 729, 1085; cf. Hor. Od. III. 3. 7 f., Verg. Aen. I. 372 ff., VI. 882 f. The subjunctive is 'prospective' (see on 148).

58. **qui**, old abl. of the interrogative (so here), indefinite (cf. *aliqui* 174, *quique* 254), or relative (so 266) pronoun, very common in Plautus.

qui scis an, 'how do you know whether . . .' = 'maybe', cf. *haud scio an* = probably.

60. **orationis operam conpendi face**, 'spare yourself the labour of a speech', cf. Pseud. 1141 *operam fac conpendi quaerere*, 'save yourself the trouble of asking'; for **operam** cf. Bacch. 994 *aurium operam tibi dico*, 'I promise you the service of my ears' (i. e. to listen), and the common phrase, *operam dare*, 'to be at the service of'. For **conpendi face**, cf. on Capt. 965: **face** is a common form of the imperative in Plaut., cf. Aul. 153, Trin. 800, Men. 946; but *fac* is also found e. g. Pseud. 1141, Trin. 1008; so *dice* Capt. 359, *dic* Truc. 941; *duce* Most. 324, 794, 843, Trin. 384, *duc* Aul. 362, Amph. 854.

61. **mala re magna mactari**, 'to be favoured with a fine flagellation'. Note the alliteration, and cf. 352, Aul. 483. *Malo et damno mactare* with acc. of object 'to load with misery and loss' occurs also Aul. 535: Postgate suggests that *te macto infortunio* (Trin. 993, Amph. 1034, Ter. Phorm. 1028) means lit. 'I magnify (or bless) you with misfortune'; for *mactare* comes from *mac-tus* 'magnified' (connected with *mag-nus*); cf. *augustus* from *augere*. The sacrificial sense 'to immolate' may arise from a euphemism, such as is common in this connexion. On **mala res**, 'punishment', cf. 700, 858, 867, Aul. 483, Trin. 63.

62. Here Grumio states the real object for which he has come: the plural **estis** refers to Tranio and the whole household over which he presides.

63. The sense is: 'if you can satisfy my legitimate demands, satisfy them; if not, then go to the devil to your hearts' content:' cf. exactly the same turn of expression in Poen. 511 *quin si ituri hodie estis, ite, aut* ('or else') *ite hinc in malam crucem?* Cf. also Cas. 831 *date ergo, daturae si umquam estis hodie uxorem*, Cist. 378 *quin is, si itura es?* Rud. 181–3, Truc. 149 f.; sometimes instead of 'give if you are going to give' &c., Plautus says 'are you going to give (or not)?' e. g. Most. 604 f., Truc. Prol. 4 *daturin estis annon?* cf. T. Quinctius Atta (Aedilicia) *daturin estis aurum?*

si non estis, sc. *daturi*.

agite pergite is the plural form of *age perge* Cist. 554, cf. Curc. 88 *agite bibite*, 'come drink'; so in Greek ἄγε and ἄγετε.

porro, 'further', cf. 613, Rud. 653 *quid illum porro praedicem?* 'what shall I call him further?' and the common phrases *loquere porro, ausculta porro*: thus *porro pergite* means 'go on', go ahead',

'continue in your course'; cf. Asin. 472 *perge porro*, &c.; with infin. Most. 546, 963.

65. **este**, cf. on 12.

saginam caedite, 'make havoc of the provender'. This word means (i) 'the process of fattening', 'cramming', cf. 236, Trin. 722, Mil. 845, Cic. pro Flacc. VII. 17, (ii) 'victuals', e. g. *gladiatoria sagina* Tac. Hist. II. 88, *stomachum laxare sagina* Juv. IV. 67, 'to distend the stomach with food'; it cannot mean 'the fatted calf' ('ipsum animal sagina pinguefactum' Forcellini).

caedite, not 'kill', as Forc. thought, but probably 'devour': similar verbs are sometimes used to describe the havoc made by a hungry man among the eatables: e. g. Stich. 554 *meum ne contruncent cibum*. Goetz compares the word *cibicida* 'bread consumer' (a description of a parasite used by Lucilius, 718 Marx, = σιτόκουρος), and also Truc. 741 *inimici mei bona istic cacdent*. The phrase **caedere saginam** seems to have been current: it occurs at any rate in Symmachus Epist. I. 7 *Nam comitibus uestris utpote sobriis caedundae saginae cura posterior est* ('give less thought to gorging'), which passage may however be an imitation of Plaut.

66. **in Piraeum**; for the preposition cf. Bacch. 235, Trin. 1103.

67. **uesperum**, the evening meal'; cf. 700 and Mil. 995, Rud. 181.

parare, 'in order to prepare', infinitive of purpose; so Rud. 94 *uenio uisere*, Trin. 1015, Bacch. 354, 631, 900.

piscatum, 'fish', so 730; prop. 'fishing'.

68. **faxo**, in origin an aorist subjunctive, like the Greek πράξω, is equivalent in meaning to a future or future perfect indicative; so *ferare faxo* 1133, Trin. 60, 62. Similar forms are *capso* Bacch. 712, Rud. 304, *respexis* Most. 523, Rud. 678, &c., *faxim* (aor. optat. like πράξαιμι) Amph. 511, Aul. 420, &c.

adferat stands in parataxis to *faxo*, lit. 'I will see to it some one shall bring', equivalent in meaning to the hypotactic construction *faxo ut adferat*, cf. Asin. 902. Similarly *ferare faxo* 'I will see to it you be carried' 1133; this construction survived into the classical period, e. g. Verg. Aen. IX. 154 *haud faxo putent*, 'I'll warrant they shall not fancy'.

69. **quid est quod . . . optuere**, 'What do you mean by staring?' For the indic. cf. 1062: but Plaut. also uses the more regular (classical) subj. in this phrase, see Trin. 310, Aul. 203; similarly he varies between subj. and indic. after *fuit quom*, cf. note on 158.

furcifer, 'jail-bird'. The *furca* was a Λ-shaped piece of wood, to which the arms of the slave to be punished were bound, very much in the same way as to the *patibulum* (cf. on 56), excepting that the *furca*, while it involved disgrace, did not always involve torture. The point of Tranio's question is seen by reference to 62 f.; he means, 'What objection can you have to that arrangement?' Grumio had disdained to reply to so transparent an excuse; but he is stung into a retort by Tranio's *furcifer*.

70. **istuc nomen**, 'that epithet of yours', sc. *furcifer*.

tibi actutum fore, 'will in no long time be applicable to yourself.'

71. **sic,** 'as it is', i.e. *bene.* 'Meanwhile so long as things are as they are', &c.; cf. *sic armatus* 'armed as he was', Livy II. 10, 11; *sic nudos* 'naked as they are', Cic. pro Rosc. Am. XXVI. 71.

istuc actutum, 'your (threat of) "in no long time"', cf. *id 'actutum' diu est* Amph. 530, Most. 338 *diu'st istuc 'iam' mihi,* Propertius II. 22. 14 *'quare' non habet ullus amor,* 'Love knows no "why"': *istuc* is like Greek *τό*: cf. Xen. Cyropaed. V. 1, 21 *τό 'Εὰν μένητε, ἀποδώσω,* 'the promise "if you remain, I will repay you"'.

sino, 'I pass by' = 'I don't mind'.

72. **itanest?** lit. 'so?' i.e. 'really?' 'is that your line?' The phrase expresses surprise or indignation: cf. Pers. 219 f., Rud. 971 *Itane uero?* 747 *Itane, impudens?*

nimio = *multo* 'far', cf. 145, 442, 1103, Capt. 516 *nimio mauelim,* Trin. 387 *nimio citius,* Pseud. 281 *nimio id quod pudet facilius fertur quam illud quod piget* (a sentence of which the general run is very similar to Most. 72 f.). Similarly *nimis* (*nimium*) is often scarcely more than *multum,* e.g. 511; in 176 *nimis stulta's* is 'you are quite too foolish': so 278, 947. The common phrase ***nimio plus*** or *plus nimio* (Hor., Livy) is an instance of this idiom, and = 'far too much': *plus* = 'too much', *nimio* is an abl. of measure, not abl. of comparison as it is stated to be by Orelli on Hor. Od. I. 18. 15, 33. 1, Epist. I. 10. 30.

73. **quod molestumst,** a periphrasis for 'trouble', cf. Amph. 634, and Publilius Syrus 507 *quod timeas citius quam quod speres euenit.*

petas, 'one desires (may desire)'; for the 2nd pers. sing. subj. with an indefinite subject ('any one and every one', the *ideal second person*) in a subordinate clause cf. 197, Epid. 718 *sed ut acerbumst, pro benefactis quom mali messim metas* (so Pers. 356); in a principal clause, Most. 243 (note).

cupide, adverb of cognate meaning, cf. *cupide cupis* Cas. 267 and on 316.

74. **molestus ne sis nunciam,** with reference to the *molestum* of 73, 'don't be a trouble at this present moment', i.e. I will leave future troubles to take care of themselves. The phrase *ne molestus sis* occurs five times in the Mostellaria (cf. 601, 771, 877, 886), and is a general equivalent for the English 'shut up'. This form of the prohibition (**ne** with the *present subjunctive*) is common in old Latin, e.g. 468, though in many passages it is doubtful whether we have a prohibition or a final clause; see on 215. Other forms of prohibition found in Plautus and Terence are *ne* with the perfect subjunctive or forms in *-sis* (e.g. 1097), *ne* with the imperative (e.g. 576, 643, 955 *ne molestu's,* 1105), *caue* with the present or perfect subjunctive (e.g. 810, 1025, 401, with forms in *-sis* 523, 808), *noli* with the infinitive (e.g. 813).

nunciam (three syllables) is a more emphatic *nunc,* occurring frequently in Plaut., e.g. 1166, Trin. 3, Capt. 218, and probably derived from *nunc* and *iam,* as *quoniam* from *quom* and *iam, etiam* from *et* and *iam.* Instead of the trisyllabic *nunciam* we find *nunc iam* (two syllables) in Capt. 266 *nunc iam cultros attinet,* Epid. 135; cf. Rud. 137, &c.

75. **ne** (sometimes written *nae*) is an interjection = 'verily', Greek *νή* (*ναί*), and does not, of course, involve the subjunctive: cf. Trin. 62, Men. 256, Mil. 571.

praeterhac = *posthac,* Men. 112, 725, Rud. 1117, Stich. 345.

facere moram with the dat. is a periphrasis for *morari* with the accus. in the sense of 'to stand in any one's way', 'to keep any one waiting': similarly in Verg. Ecl. III. 52 *in me mora non erit ulla* means not 'I will not delay', but 'I will not stand in your way', 'I will not say you nay'; the other sense of *mora* (intrans., as in *haud mora* = 'quickly') is denied by Langen, Beiträge, p. 169 ff., to be Plautine.—**non facies** 'you shall not cause', future of resolve; see on 229.—Here Tranio leaves the stage (by door to left of spectators), to purchase provisions in the market at the Piraeus.

76. **satin abiit?** 'So he has gone!' more lit. 'Has he really (positively) gone?' This use of *satin,* almost equivalent to an interrogative particle, here *num* or *an,* springs from the sense 'quite': thus in 166 *satin haec me uestis deceat?*' 'is this dress *quite* becoming to me?' 650 *satin intellegis?* 'do you *quite* understand?' Trin. 1177 *satine saluae* [sc. *res tuae sunt*]*?* 'is all quite right?' Men. 510 *satin sanus es?* 'are you quite in your right senses?' It is but a slight step to such cases as Trin. 925 *satine latuit?* 'is it possible that he has been skulking?' and the present passage. The phrase always has an emotional character, expressive of indignation or joy.

77. **obsecro uostram fidem,** 'I appeal to your protection'.

80. **redit,** a prospective present indic. (see on 654). Similarly **periere** = *perierint.*

82. **mensum,** the oldest form of the gen. plur. of *mensis* and the only one found in the poets (stem *mens-*): *mensium* and *mensuum* are later formations; see Wagener, Beiträge zur lat. Gram., 1905, p. 17 f.

relictae reliquiae, a 'figura etymologica'; cf. the common phrases *seruitutem seruire, facinus facere* (460, 777), *turbas turbare* (Bacch. 107), *dicta dicere* (Trin. 77), &c. Possibly Plautus may here have found in his Greek original something like *λέλειπται λείψανα* combined with the gen. *ὀλίγων μηνῶν,* 'there are only leavings, enough for a few months, left'.

83. **eccum** is a compound of *ecce* (cf. 496, 660) and *hum* (= *hum-c,* without the demonstrative suffix), like *eccam* (= *ecce ham*), *eccos* (= *ecce hos*), *eccas* (= *ecce has*), *eccillum, eccillam, eccillud, eccistam,* the accusative pronoun being the object of *ecce*; cf. *ecce me* 'behold me!' Rud. 241. Thus *eccum,* literally 'behold him', may form a complete sentence; see Most. 1127 *atque eccum optume,* and 560, Mil. 25, Pers. 226, &c. But these compounds are frequently inserted parenthetically in a sentence which is complete without them, and are then hardly more than equivalent to a simple *ecce,* 'behold'. So here, 'I see my masters son behold him' = 'behold, I see my master's son'; cf. 611, 686, 1120,

Rud. 309, &c. Compare Ital. '*ecco*'.—Grumio does not wish to speak to the prodigal son, but leaves the stage (right) in sorrow and anger.

I. 2 (lines 85–156) : FIRST CANTICUM. Enter Philolaches, the prodigal son, from the house of Theoropides. His morning reflections turn on the havoc which he has made of his life by a career of dissipation. He reproaches himself (149 ff.), without however forming any good resolutions for the future; and his short-lived repentance is scattered to the winds by the first sight of Philematium in the next scene. The present monody contains a comparison of a young man to a newly built house—a simile which is worked out in detail with great ingenuity. It falls logically into the following parts, which correspond to its metrical structure (see critical note) :—

Part I : 85–119. **The simile of the house.**

Section *A* : 85–104 (bacchiac rhythm). Introductory passage containing the enunciation of the simile, and description of the building of a house.

Section *B* : 105–119 (cretic rhythm). The house under a bad master and exposed to wind and rain.

Part II : 120–156. **Application of the simile.**

Section *A* : 120–132 (bacchiac rhythm). The upbringing of a young man.

Section *B* : 133–156 (cretic rhythm). The young man left to his own control (a bad master) and exposed to idleness (the wind) and love (the rain). Self-reproaches and despair.

Note that the cretic metre in both the sections in which it is used expresses a gloomy mood; so too in Cas. 621–8 *núlla sum, núlla sum, tóta tota óccidi*, &c.; Rud. 664–73; Most. 690–733 is in the main of a melancholy tenor. But this is not true of all cretic cantica.

85–104. Subject: Introductory passage and enunciation of the simile.

85. **Recordatus**, 'cudgelling my brains', 'pondering', not 'remembering': cf. Ovid, Her. x. 79 *non tantum quae sum passura recordor* ('think over'). *Recordatus* has here the force of a present participle (= *cogitans*, *reputans*), as often in deponent verbs (e. g. *ratus*, *lapsus*).

Join **multum et diu**, 'deeply and long have I reflected'.

86. **argumenta**, 'proofs', 'evidence', cf. Truc. 169 AST. *Amator similis oppidist hostilis.* DIN. *Quo argumento?*; Rud. 1023, Asin. 302; for the plur. cf. 92, 99, 118, Rud. 1180 *argumentis exquirere*, Amph. 1087 *De ea re signa atque argumenta paucis uerbis eloquar.*

in pectus institui, 'I have set up (disposed, arranged) in my mind', cf. Rud. 936 *in mentem instruere*, Ter. Ad. 38 *in animo instituere.*

89 *a*, *b*. **quoius** (= *cuius*) **rei similem esse arbitrarer**, a dependent question in which the subjunctive has *injunctive* meaning, as in the corresponding independent question ('am I to think?'), though it is here thrown into dependence on *cogitaui* and *argumenta institui*: lit. 'to what thing I should judge a man, when he is born, to be similar', i. e. to what thing I should compare a man. *Similem esse arbitrarer* is merely a periphrasis for *similis esset*: for this roundabout

way of speaking cf. 158, 278, Aul. 67 *quid dicam euenisse = quid euenerit*, Trin. Prol. 2, Capt. 268. So in Cicero frequently, e. g. Pro Lege Manilia 11 *uidete quem uobis animum suscipiendum putetis* (= *quis uobis animus suscipiendus sit*), ibid. 26, 38, 46, Pro Rosc. Amer. 153; the following instances rest on the same principle: Pro Leg. Man. 27 *restat ut dicendum esse uideatur* (= *restat ut dicam*), De Fin. V. 14. 39 *uis inest ut quam optime se habere possit* (= *ut quam optime se habeat*), ibid. I. 8. 24 *legatis accusantibus quod pecunias praetorem accepisse arguerent* (= *quod praetor accepisset*). Note the sequence of tenses: *cogitaui* corresponds to Eng. *present* perfect (= 'I have reflected') and yet takes the sequence of a secondary tense; cf. 715, Truc. 681 *Intellexisti lepide quid ego dicerem*, 'you have caught my meaning very neatly', Ter. Eun. 932 *me repperisse* ('that I have discovered'), *quo modo adulescentulus posset noscere*, &c.: so in final clauses, Aul. 134 *te seduxi* ('I have led you aside') *ut loquerer*, &c., Epid. 500 *ueni* ('I am come') *ut cantarem.* The Lat. idiom, in fact, makes these perfects *aoristic* (*intellexisti* = *κατέμαθες*, *repperisse* = *εὑρεῖν*, *κατανοῆσαι*). So in Cicero frequently, though by no means universally.

simulacrum habere = *similem esse*, pleonastically. Note that *simulacrum*, like *similem* (which always takes the gen., never the dat., in Plautus), goes with *quoius rei.*

90. **id exemplum**, 'such a parallel', 'the model (cf. 103) to which I refer'.

92. **ei rei argumenta dicam**, 'I will give the proofs that confirm the matter' (lit. 'for the matter'): the same phrase occurs Trin. 522; cf. *argumenta aedificiis dixi* Most. 118, 'I have given the evidence for the buildings' (= I have stated the case in relation to the buildings), and 99 *argumenta dum dico ad hanc rem*, 'the evidence bearing on this matter'; here *ad* with the accus. is equivalent to the dat. in the other instances. The dat. is the same as that so commonly found with *esse*, e. g. in old Lat., *custodem esse alicui* Mil. 271, *patrem esse alicui* Most. 962, *meo sum promus pectori*, 'I keep the keys for (= of) my own heart' Trin. 81, *uerbis falsis acceptor fui*, 'I was the endorser of lies', ibid. 204.

95. **esse uera uincam**, 'I will prove that they are sound'; cf. Amph. 433 *uincone argumentis te non esse Sosiam?*

96. **uosmet ipsi.** The speaker turns to the spectators: cf. 409, Capt. Prol. 10.

98. **id** repeats the *hoc* of 96, cf. Aul. 34 f.

haud aliter is a kind of anacoluthon; we should expect *ita esse inuenietis*; cf. Trin. 65.

99. **ad**, 'bearing upon'.

100. **simul mecum**, lit. 'on the same footing with myself' = 'as well as I am'; cf. Men. 748 *noui cum Calcha simul* = 'I know him about as well as (I know) Calchas', i. e. not at all; here *mecum* represents a nominative: cf. 1037 *mecum una simul.*

hanc rem is a curious object after *gnaruris esse* = *nouisse*: cf. Pacuv. in Gell. I. 24. 4 *hoc uolebam nescius ne esses*, where *esses nescius* governs *hoc.* Instances in which an accus. depends on a noun

of verbal character are common enough, cf. on 34 (*tibi me curatio est*) and Stich. 283 *in exspectatione est Epignomi aduentum* (A, B), 'she is in expectation of the arrival of Epignomus'; Amph. Prol. 34 *iusta orator*, 'an asker of just things', *aedis perductorem* (understood) Most. 848. Similarly with adjectives in *-bundus* (Roby, L. G. 1405). For other instances in which a verbal *adjective* takes an accus. we must go to Greek: e. g. Aesch. Prom. 904 ἄπορα πόριμος, Suppl. 594 τὸ πᾶν μῆχαρ οὔριος Ζεύς, Soph. Ant. 786 σε φύξιμος οὐδείς.

101. **quom extemplo**, 'the moment that', ἐπεὶ τάχιστα.

103. The subject of **laudant** is indefinite, 'people praise'.

expetunt with *quisque*, cf. Capt. 500 *ubi quisque uident*, Epid. 212.

104. **sumptum operamque**, 'expense and trouble', depends on *parcunt*: for the ante-classical accus. cf. Curc. 381 *pecuniam parcere*, Cato, R. R. 58 *oleas condito, parcito.*

105–119. Subject: the house under a bad master and exposed to wind and rain.

105 f. **nequam homo, indiligens . . . inmundus, instrenuos**: the asyndeton is thoroughly Plautine, cf. Rud. 907 *salsis locis, pisculentis*, 911 *piscatu nouo, uberi*, Capt. 406 *rebus in dubiis, egenis*, Asin. 223 *oratione uinnula, uenustula.*—*Nequam* is properly an adverb (like *nequiquam* 252) = 'no-how': in the phrase *nequam homo* it is used adjectivally, 'a no-how man' = a good for nothing: cf. Epid. 96 *nequam homo's, Epidice.*

107. **aedibus uitium additur**, &c., 'the house gets damaged, being a good house but badly looked after'. *Vitium* is a 'flaw', 'blemish', cf. 275 and Cic. Top. III. 15 *si aedes corruerunt, uitiumue fecerunt*: on indic. after *quom* see on 29.

110. **reddere** = *reponere, restituere*: 'put up others in their place'.

nĕuolt = *non uolt*: cf. Trin. 361: *ne* is the older form of the negative: *non* = *ne unum* (*nocnum* Aul. 67), cf. Eng. 'not' [ná-wiht], Germ. 'n-icht'. Compounds of *ne* and *uelle* are common in Plaut., e. g. *neuis* (762, 1176) = *non uis.*

111. **perpluont**, i. e. *parietes*: 'they leak', 'let in water'; this use of the verb with a subject denoting that which lets in the rain is very rare; cf. Trin. 323 *ne perpluant*; Festus, p. 250 M. '*pateram perploere' cum dicitur, significat pertusam esse*; Quint. VI. 3. 64 *cum cenaculum eius perplueret.* In 164 we have *perpluit* = 'rained through' with the *rain* (*Amor et Cupido*) as subject.

112. **putrefacit**, 'makes rotten'; cf. on 146.

operam here = *opus* 'work', 'handiwork', as in 136; Asin. 425 *operae arancorum*, 'cobwebs'.

113. **usus**, 'utility'.

115. **morem hunc induxerunt**, sc. *in animum*; cf. Amph. 915 *quo pacto id ferre induceres* (= *animum* or *in animum induceres*): here we may translate 'adopt this practice': gnomic perf. For the pl. (κατὰ σύνεσιν) after *pars* cf. Capt. 232 f. *maxuma hunc pars morem homines habent*, Trin. 35, and note on 103 above.

si = *etiam si*, so 351, Asin. 164, Capt. 223.

nummo, 'for a trifle', so Capt. 331 *praeterea unum nummum ne duis*, 'a single farthing more', so Most. 357. The word *nummus* in Plaut., standing without an adj., has two main senses: (1) a definite silver coin, the Greek δίδραχμον, worth about 1*s.* 6*d.* of English money (so clearly in Pseud. 809, Truc. 562); (2) vaguely, 'a small sum', suggesting to a Roman audience their own silver coin the sestertius = ¼ of the denarius, and worth a little more than 2*d.* of English money. So here. For the *aureus nummus* (*Philippeus*), a gold coin struck by Philip II of Macedon and his successors and called after him (cf. French 'Napoléon', Δαρεικός from Darius), see Poen. 732, Asin. 153, &c.: for *plumbeus nummus* see below on 892.

116. **id faciunt**, 'do so', i. e. *sarciunt.* This vicarious use of *id facere* looks at first sight questionable Latin, because of its similarity to the modern idiom. But cf. Asin. 67 where *id facere* = *facere obsequentiam* (65), Cic. de Amic. III. 10 (*id faciam* = *mouear desiderio*), XXI. 81, de Off. III. 21. 83 (*id facere* = *regnare*), &c.; cf. Hor. Sat. I. 4. 79 '*laedere gaudes' inquit 'et hoc studio pravus facis'* (*hoc facis* = 'do so'). In Greek τοῦτο ποιεῖν is used in the same way.

118. **aedificiis**, dat., cf. on 92.

119. **dicere ut arbitremini** 'to tell you in what way you shall judge'; *ut* = 'how', cf. note at top of p. 64.

120. Here begins the application of the simile. Note that the metre goes back to that in which the simile was enunciated. Lines 120–32:—the upbringing of a young man is like the building of a new house.

primumdum, 'in the first place', cf. 400. The enclisis of *dum* is far more extensive in Plautus than in prose (*interdum, nondum, uixdum, agedum*); it is found after *primum, qui* ('how', cf. 450, 733) and any imperative (472, 674, 1102, 1105, 1143).

liberum = *liberorum* (121), to suit the metre. So *nummum* regularly in Plaut., but *nummorum*, Trin. 152: cf. 357, Rud. 1327, 1406.

122 f. **in firmitatem**, lit. 'for stability' = 'to be strong', an old Latin use of *in* with the accus. to denote the *end served* (expressed in classical Latin by *ad* with the accus. or by the dative): cf. *dare alicui minam in opsonatum* 'for catering purposes' Truc. 740, *calidum bibere in prandium* 'for breakfast' Mil. 832, *holera ferre in cenam seni* Ter. Andr. 369. Similarly in the next line **in usum et in speciem boni**, lit. 'good for use and ornament' = *usui et speciei* (or *ornamento*) *boni*, cf. *bonus bello* Lucilius (quoted by Nonius, p. 462), Verg. Georg. II. 447, *fugae melior* ibid. I. 286, *locus uino* (for producing wine) *optumus* Cato, R. R. 6, &c.; in Most. 145 we have *in usum nequior.* [When this dative depends directly on the verb *esse*, not on *bonus*, and is accompanied by another dative, it may be called 'the predicated dat.'; thus we might have had here *ut usui et ornamento sint populo sibique*, as we have in Curc. 501 *odio et malo et molestiae, bono usui estis nulli*, 'you serve no good purpose to any one': cf. 125.]

124. **materiae**, 'their building materials' (properly 'timber'), i. e. 'their means'.

reparcunt, 'grudge', with dat., as in Truc. 376 *reparcis sauiis*; contrast the accus. with *parcere* in 104.

125. **nec sumptus ibi sumptui,** &c., 'and think no expenses too expensive in that case'; lit. 'think expenses not an expense' (predicated dat.).

128. **nituntur,** 'it is their ambition'.

ut expetant sibi esse, 'to be bent on having'; cf. 103. For the plethora of words cf. on 89.

similis (accus. plur.) **illorum,** 'children like those'.

129. The word **adminiclum** (=*adminiculum*) is chosen with special reference to the *house*: 'a prop', 'a stay'.

danunt, is an old Latin word meaning *dant*; no other form of this verb is extant: cf. 561.

130. **tum iam,** 'then immediately', cf. *hic iam* 107.

131. Generally interpreted 'so far (only) are they (i.e. the children, with change of subject) removed from the care of the builders', i.e. to the extent of entering the army under the charge of some relative, as Ascanius is entrusted to Epytides, Aen. v. But it must be admitted that this is very strange Latin. Possibly it is intended to mean 'to this extent they (the parents) behave differently from builders', i.e. there is nothing to correspond to this in the case of house-building. But see textual note.

132. **igitur tum**=*τότε δή* or *δὴ τότε* (Homer), cf. 689, *igitur . . . tum* Capt. 871, *tum igitur* Trin. 676. *Igitur* was originally an adverb of time, denoting 'then' (the precise derivation is uncertain): it was therefore synonymous with *tum*. Thus we find in the Laws of the XII Tables *si in ius uocat, ito; ni it, antestamino; igitur em* (=*eum*) *capito* 'if A summonses B, let B go; if he refuses, let A call a witness to the fact; then (*igitur*) let him seize B'; and Festus, p. 105 M., says '*igitur* apud antiquos ponebatur pro *inde* et *postea* et *tum*'. Like the English 'then', it frequently marks the entrance of the apodosis, corresponding to an *ubi* or *quando* or *si* in the subordinate clause; so Mil. 772 *quando habebo, igitur rationem mearum fabricarum dabo,* Lucr. II. 677 (cf. note of Munro on I. 419). Where it is combined with *tum* it simply strengthens it: 'at that very moment'. [For *igitur demum*=*tum demum* see on 380; for *igitur* in protasis, on 393; for *ergo igitur,* on 848.]

specimen cernitur, lit. 'a sample is sifted off'; the meaning of the phrase comes out more clearly in Bacch. 399, Cas. 516 *nunc* **specimen** *specitur, nunc certamen* **cernitur** 'now a sample is seen, now the question at issue is decided', whence we get the abbreviated *specimen cernitur* 'a sample is put to the proof'. Compare the use of 'proof' in English, as applied to a sample of printing.

quo eueniat, 'as to how the building is to turn out'. The subjunctive is an *injunctive*, i.e. it has the independent meaning of 'shall', 'is to', though it stands in a dependent question; cf. on 89 *b*; so Mil. 1097 *quid me consultas, quid agas?* ('what you are to do'), &c. Hence the reference to the future; cf. Verg. Georg. I. 29 where *uenias*=

'art to be'. This usage will explain many of the cases in which the present subjunctive is used with future sense: e.g. Most. 58 *an eueniat.* For *quo euenire* cf. 395, and *desinere in* (Hor. A. P. 4).

133–156. Subject: the young man left to his own control (a bad master) and exposed to idleness (the wind) and love (the rain).

133. **nam,** i.e. 'Don't be surprised at my speaking about a *specimen, quo eueniat aedificatio:* for', &c. The sentence is a kind of sigh over what might have been. For this use of *nam* (='I say this, for') cf. 874, 949, 1044, Trin. 25, Capt. 464. So *enim* 926, &c.

ad illud usque=*usque eo,* 'right up to that point of time', i.e. the year's military service (*stipendium*): *usque,* which originally had local meaning ('everywhere', cf. *usquam,* 'anywhere'), came to mean 'uninterruptedly'; so 449, 793, Rud. 632, Epid. 305, &c.

134. **dum fui,** 'namely, while I was', is added exegetically: the *dum* is not a relative adverb with *illud* as its antecedent; for *ad illud,* 'up to that point of time' would have to be followed by a word meaning 'till', as in Rud. 812, &c. *usque adeo donec.*

135. **inmigraui ingenium in meum,** 'I (=my vicious self) took up my abode in my natural disposition'; by nature, or as turned out by his parents, Philolaches was good, like the house in l. 107; the vicious self corresponds to the slothful tenant of l. 105. The simile necessarily becomes a little awkward here, because the young man has to represent both the house (l. 133) and the slothful tenant: but two selves are distinguished. Plautus might have spoken of *Ignauia* as the slothful tenant (cf. Livy, Praef. § 11 *in quam ciuitatem tam serae auaritia luxuriaque immigrauerint*); but he has chosen to make *Ignauia* the wind which takes off the roof.—Observe the alliteration with *in-*.

136. **ilico** [=*in loco* 'on the spot'], 'straightway'.

oppido, lit. 'from the bottom' [from *pedom* = *πέδον*], hence = *prorsus* 'utterly'; so in 165, 733, 809, Rud. 550, &c.

139. **uirtutis modum,** 'virtuous self-control'.

140. **deturbauit,** with **mihi** (139), 'tore off from me': *mihi*=*de me*; the dative with a compound verb, as a substitute for repeating the preposition with its appropriate case, is the commonest of all uses of the dative in Latin: cf. *deturbabo illum de pugnaculis* Mil. 334, *ita omnis de tecto deturbauit tegulas* Rud. 87.

detexit a me, 'unroofed them from me', i.e. took off the roof of my *uerecundia et uirtutis modus.* For this use of *detegere* with the roof as object cf. 162 f. *detexit modestiam,* and 141 *optigere eam.*

a me=*de me.*

141. **postillā** (*postillāc* Men. 685, cf. *posthāc*)=*posteā* 'after that'. The abl. in these formations seems to be an abl. of comparison: 'after (=later) than that'.

optigere eam, 'to roof it on', 'to restore the roof of my modesty and self-control': *eam*=*uerecundiam* or *uerecundiam et uirtutis modum* (139). For *optigere* with the roof as object see above (on 140), and compare phrases like *obducere uestem, obductis tenebris,* &c.

142. **plūit,** perfect, cf. 164 *perplūit,* Men. Prol. 63.

144. **decus**, 'respectability'.

145. **nimio nequior in usum**, 'far less good for use'; corresponding to *nequior factus iamst usus aedium* 113, where also *nequior = minus bonus*. For *in usum* cf. 123 *in usum boni*; for *nimio* cf. on 72.

146. **ita . . . putescunt, non uideor**, 'these timbers are getting so damp and rotten (cf. on 316), I do not think', with parataxis instead of a consecutive clause (*ut uidear mihi*); so Capt. 502 ff. *ita me lassum reddiderunt, uix miser iam eminebam*; Mil. 1047 *ita me occursant multae, meminisse haud possum*; Pseud. 881–4 *ita conuiuis cenam conditam dabo . . . ipsus sibi faciam ut digitos praerodat suos*; Aul. Prol. 9 f., Men. 94 f. Parataxis of an indicative is also found in instances like *censen despondebit?* Rud. 1269, 'do you think he will betroth her?' Aul. 309 (MSS.), Capt. 961; so Persius V. 168 *censen plorabit, Dave, relicta?*

147. **non posse sarcire quin**, 'not to be able to patch (repair) . . . so as to prevent'.

totae perpetuae, 'entire, from top to bottom': cf. *perpetuom diem* 'the whole day' 765; Aen. VIII. 183 *perpetui tergo bouis* 'the whole chine of an ox' (*νώτοισι διηνεκέεσσι* Il. VII. 321).

148. **quom . . . perierint nec quisquam queat.** These *quom* clauses with the subjunctive (see on 29) look at first sight like causal clauses, explaining *non uideor sarcire posse*; but they are probably better explained as temporal and as subordinate to *quin . . . ruant.* It seems unnecessary, however, to explain the mood with Lübbert as due merely to the subordination ('attractio modi'); for the subjunctives have a clear meaning of their own, i. e. they express at least *futurity*; 'when they *shall have* perished . . . and no one *shall* be able . . .'; *perierint* is equivalent in meaning to a fut. perf. indic., with which indeed it is identical in form, *queat* to a fut. indic. Such subjunctives referring to the future and being little more than future-equivalents may be called 'prospective subjunctives'. [See further an article by the present writer in the Classical Review for Feb. 1893, and W. G. Hale 'The Anticipatory Subjunctive', 1894. For Plautine instances with pres. subj. see 249, 1064, Asin. 185 *ut, quom uideat, gaudeat*, Pseud. 1114 *ne metuam quom adsiet*, Men. 453, Capt. 961, &c.; with perf. subj. Men. 543, Capt. 434, 473, Trin. 621, 722, Mil. 1150, Truc. 234, Cas. 130, &c. In instances like Amph. 128, Rud. 534 we have the same tenses adjusted to a past point of view. For *quom* clauses subordinate to *quin* see Aul. 791, Mil. 1342 f., and cf. *quin ubi* in Aul. 613, Truc. 230.]

fundamento = *a fundamento* in Rud. 539.

149. **cor dolet**, cf. *oculi dolent* 891. For *cor* in the physical sense see Cas. 414 (cf. Epid. 385); as the seat of emotion, cf. *corde amare* Capt. 420, Truc. 177, *timido cordi* Pseud. 576, *cordi est* Most. 323, &c. Similarly *καρδία* in Aristoph. Clouds 86 *ἀλλ' εἴπερ ἐκ τῆς καρδίας μ' ὄντως φιλεῖς, πιθοῦ μοι.*

quom scio, 'since I know', cf. on 29 (and 1156, Ter. Andr. 655).

ut nunc sum, 'what I am now'. For this use of *ut = qualis* cf.

708, 901 *b*, Capt. 228 *ero ut me uoles esse*, ibid. 307, 120 *non uidere ita* (= *talis*) *tu quidem*, Amph. 575, Trin. 46 *si ita's ut ego te uolo.*

Dependent questions and **dependent exclamations** commonly take the indicative in old Latin (parataxis, the question-clause or exclamation-clause being in form co-ordinate with the principal clause): so 572, 614, 626, 1040; exclamatory, 460, 1172. But the subjunctive is also found in Plautus, and not only where it has independent meaning but also in other cases, e. g. 199 and 969, where indic. and subj. stand side by side without any clear logical distinction. The subjunctive is more usual when the subject of the question-clause is 'anticipated', as in the second half of 969.—We have, then, in Plautus the beginnings of a construction which became greatly extended in later times; in Terence it is commoner than in Plautus, and it became almost universal in the classical period (the exceptions being then mostly in cases where the subordinate clause has an exclamatory character, e. g. Verg. Ecl. IV. 52 *aspice uenturo laetantur ut omnia saeclo*, ibid. V. 7, Georg. I. 57, Aen. VIII. 192).

150. The general sense of this and the next (lost) line must have been: 'no one of all the youth was either more energetic or took greater pleasure in athletics'. So 151 f. 'my indulgences were gymnastics,' &c.

industrior. The form is ante-classical; cf. crit. note on 407.

154. **discipulina** (so the MSS. in this passage), from *discipulus*, recurs in Asin. 201. But the form most commonly used by Plautus is *disciplina* (e. g. Cas. 657), which is parallel to *popli*, &c.; see note on 15. The word here = 'rule', 'pattern', cf. Asin. 201 *eadem nos discipulina utimur*, Mil. 187, Pseud. 1004, and Cic. in Cat. I. 5, 12 *quoniam id, quod maiorum disciplinae* ('rule of our ancestors') *proprium est, facere nondum audeo.*

155. **optumi quique**, 'all the best young men', as a class. The singular *optumus quisque* would be practically synonymous, but it would refer to individuals. In the classical age the plural usage is for the most part limited to the neuter (*optima quaeque, antiquissima quaeque*, &c.; Madvig, Gram. § 495), but other genders appear occasionally: Cicero de Amic. X. 34 *in optimis quibusque*, de Off. II. 21. 75 *proxumae quaeque*, Epist. ad Fam. VII. 33. 2 *litteras longissimas quasque*; Livy I. 9. 8 *proxumi quique*, repeated by Tacitus, Agr. 36.

156. **nunc postquam sum**, 'now that I am', so Bacch. 531 *nunc ego illam me uelim | Conuenire, postquam inanis sum*, 'now that I am penniless'. Here *sum* refers to present time only. In other instances the force of the present after *postquam* is different; thus Most. 925 *tibi numquam quidquam, postquam tuos sum, uerborum dedi*, 'ever since I *have been* your slave', Men. 234 *hic annus sextust, postquam ei rei operam damus*, 'since we *have been* engaged on this business' (= *sextum iam annum damus*). Thirdly the present is often *historical*, e. g. (with a present tense in the principal clause) Capt. 487, Curc. 683, Mil. 124, (with perfect in principal clause) Men. Prol. 24. The same tense and usages are also common after *ubi* and *quom*; see Most. 1051, Amph. 1061, Capt. Prol. 24, 501.

nihili, 'good for nothing', a gen. of price; so *homo minumi preti* Epid. 494; cf. *est tanti* (Cic.), 'it is worth while'.

id involves a slight anacoluthon 'for that I have my own nature to thank' (i. e. my vicious self, cf. 135).

id uero = *id quidem*, 'verily, for that', with slight pause after *sum*: cf. *ille uero* Aul. 18.

repperi is true (present) perfect.

I. 3. Philematium, radiant in the beauty of youth, health, and elegant attire, together with her attendant, Scapha, comes out of the bathing establishment belonging to the house of Theoropides, where she has just had her morning bath; Scapha, doubtless an ugly old woman, carries the apparatus of the toilette table (cf. 248, 258, 267). Philolaches, concealing himself in the *angiportum*, listens to their conversation, which turns upon considerations of prudence in love affairs. This scene is worked out at such length that it becomes tedious. Possibly it may have been abbreviated in acting. For its general drift it may be compared with Poen. I. 2, where Agorastocles and Milphio listen unobserved to the conversation of Adelphasium and Anterastilis, and Agorastocles is delighted that Adelphasium does not care about finery.

157. **Iam pridem non laui**, 'this long time (this many a day) I have not bathed', &c. Here *iam pridem* = 'within a long time' (cf. *anno hoc*, 'within this year' 690). The more common meanings are also found in Plautus (i) 'long ago', e. g. Pseud. 421 *id iam pridem sensi*, 'I noticed it long ago'; ibid. 342: Ter. Hec. 219; (ii) with the present tense, 'during (for) a long time', e. g. Bacch. 1157 *istuc iam pridem scio*, 'I have known that for long', Rud. 963 *noui ego iam pridem hominem*, Pseud. 466.

ecastor is an ejaculation used only by women in Plautus; derived from *e* (interjection) and *Castor*, lit. 'Oh, Castor'. Compare on *amabo* 166.

non laui magis libenter, 'I have not enjoyed my cold bath more': **laui** is true (present) perfect. Note the active **lauare** in the intrans. sense = *lauari*, as so often in Plaut.

frigida (*aqua*), 'in cold water', opposed to *calida* (*calda*), 'in warm water'.

158. **nec quom**, &c. There is a slight anacoluthon; the clause proceeds as if *numquam fuit quom lauerim* had gone before; a good parallel may be found in Ter. Haut. 559–61 *Numquam commodius umquam erum audiui loqui, Nec quom male facere crederem mi impunius licere*, 'I have never heard Master speak more sensibly, nor when I felt that I had more free scope for mischief', i. e. 'there never was a time when I heard . . . nor when', &c.; cf. too 691 and note.

rear me melius deficatam esse, 'I have been more thoroughly scoured, I fancy': *deficatam* = *defaecatam*, cf. Aul. 79; for the subjunctive after (*fuit*) *quom* cf. Capt. 516 *illud est quom . . . mauelim* and Ter. Haut. 1024: so regularly in classical Latin, e. g. Cic. de Orat. I. 1 *Fuit cum mihi quoque initium requiescendi fore iustum arbitrarer*. But Plaut. also uses the indic. after *est quom* (Rud. 665 *uiduitas nos tenet*).

The **present tense** (*rear*) is to be ascribed to the peculiar periphrasis remarked upon in the note to 89 *b*, *rear me deficatam esse* standing for *deficata essem* (*fuerim*, cf. Haut. 1025), *ut reor*. Lorenz regards *rear* as hist. pres., like 25; but this seems less good.

159. **euentus rebus omnibus**: supply *est*, which is often understood in pithy sayings of an exclamatory character, cf. 33: 'everything has its appropriate result', i. e. everything must be judged by its success or failure; cf. Rud. 300 *si euentus non euenit*, 'if success does not attend us'. Scapha means 'I hope your bathing will be *successful*'.

uelut horno messis magna fuit, 'as for example there has been a fine *harvest* this year'; for *uelut* = 'as for instance' cf. 705, Aul. 462, Rud. 596. For the meaning see what follows.

160 f. To Philematium's question, 'What has that harvest got to do with my bathing?' Scapha replies, 'Not so much as your bathing has to do with a harvest'; = 'it is rather your bathing that has something to do with a harvest' (i. e. the harvest which she might make out of her lover); the bath has enhanced her charms.

nihilo plus is a litotes: 'not more' = 'less', 'not so much'.

161. **Venus uenusta**, 'lovely Love'; cf. *gratas gratias* Poen. 134, *amoenitate amoena amoenus* Capt. 774.

162. **illa**, 'of which I spoke'. The simile of 137–43 is slightly modified: Philematium here represents the wind as well as the rain.

modestiam, 'good behaviour', 'self-control' (*σωφροσύνη*); cf. Trin. 317.

163 f. **quom perpluit**, 'whereupon love and desire trickled like rain into my heart'. This clause is not subordinate to *qua tectus fui*, as Brix (Jahrb. 1870, p. 427) thought, nor to *quae . . . detexit*, but is rather one of those *cum*-clauses which are in effect *co-ordinate* clauses (so-called 'cum inversum'). The usage is rare in Old Latin, but it occurs in Men. 1054 *quom ego accurro*, Ter. Hec. 114, Eun. 633 *longe iam abieram, quom sensi*.

perplūit is a perfect tense, with a long *ū* (cf. Men. Prol. 63 *plūerat*); otherwise we should have a 'di-iambic ending' of the first colon, and this is rarely admitted in the iambic septenarius (cf. crit. note on 158); i. e. the first colon rarely ends like *tibi dabo* Asin. 654, *conterám tua* ibid. 419.

164. **neque iam umquam**, &c., 'nor can I ever again'.

optigere, 'put on a roof', here without an object; contrast 141. Transitive verbs are occasionally so used in Plautus, cf. *laui* 157, and Bacch. 1106 *unde agis?* (sc. *te*), Mil. 583 *irae leniunt* (sc. *se*), Cas. 338 *res habet* (sc. *se*): so *facere* (sc. *sacra*) Stich. 251, *turbare* Most. 546, 1053.

166. **contempla** = *contemplare*; again 172, 282; so in 473 *aucupet* = *aucupetur*; cf. *pergraeco* 960, *ludifico* 832, 1151, *proficisco* Mil. 1329, and *arbitro*, *opino*, *uenero*, all of which are Plautine (old Lat.) forms for the deponents.

amabo, 'please', 'as you love me'; lit. 'I will love you' (parenthetically). This expression is used only by women in Plautus

(e. g. 313, 385) or by men in addressing women (e. g. 324, Men. 678); compare *ecastor* 157.

satin = *num*, cf. on 76.

deceat, a clear case of subj. in depend. question of fact; cf. on 149.

168. For the sentiment cf. Poen. 306 f. *pulchrum ornatum turpes mores peius caeno conlinunt: lepidi mores turpem ornatum facile factis comprobant.* For the use of **quin** (= 'why!' 'nay') with the indicative in a *statement* cf. 456, 599, 910, 954, Merc. 321 *DE. ne sis me obiurga: hoc non uoluntas me impulit. LY. quin non obiurgo*, 'why, I don't reproach you!' ibid. 461, 764, Cas. 602–9, Aul. 300, 302, 312, Capt. 589, 990, Men. 1051; this use (cf. the classical *quin etiam*) is probably a development of the interrogative use (= 'why not?'). They occur both together in Cas. 285 *CH. quin emittis me manu? LY. quin id uolo*, 'why that is just what I want!'

moribus lepidis, 'by your pretty ways'; in such phrases *mores* approaches very near the sense of 'qualities': so Trin. 30 *mores mali* = 'wickedness', 647 *stulti mores* = 'folly', Rud. 1251 *sapientes mores*, 'wisdom': *mores* is used differently in 286.

tute = 'you yourself': the *-te* is a strengthening suffix, like *-met*, *-pte*, but added only to the nom. sing. *tu*.

169. **fartim** (so P): accus. sing. of a noun *fars* or *fartis*, the nom. of which is nowhere found: it seems to mean 'stuffing' (=*fartum*, from *farcio*). We have the abl. in a fragment of Plautus preserved by Festus, p. 333 (*com*)*esa farte*, 'the sausage having been eaten', and the accus. should be restored according to Skutsch in Mil. 8 *fartim facere ex hostibus*, 'to make sausage-meat of the enemy': as an adverb *fartim* appears in a fragment of Lucilius, 78 M. = 'by stuffing' (*inferciendo*).

uestis fartim, 'the stuffing of the clothes' = what is inside the clothes, i. e. the person.

170. **sapit scelesta multum**, 'she's a very knowing one, the hussy': *multum* is prob. object after *sapit*; but it might be adverbial to *scelesta*, cf. Aul. 124 *multum loquaces*, and Hor. Sat. I. 3, 57 *multum demissus homo*. Note the alliteration with *s*, and cf. 250.

171. **res amantum** = τὰ τῶν ἐραστῶν (Leo). For *tenet*, 'understands', cf. Trin. 667 *amoris teneo omnis uias*, Pers. 91 *omnem rem tenet*, Poen. 565, 575, Bacch. 545, &c.

172. **quid nunc**, 'I say!'

quid est, 'Well?'

quin aspice? an interrogative command, 'why not look?' almost = *quin aspicis?* The imperative after *quin* is found not only in Plautus (e. g. 187, 572, 815, Cas. 755, Men. 416, Merc. 185, Mil. 951, Poen. 511; so Ter. Andr. 45), but also occasionally in classical Latin, e. g. Cicero, pro Mil. XXIX. 79 *quin sic attendite?* pro Rosc. Com. IX. 25 *quin tu hoc crimen aut obice aut iacere noli?* Vergil, Ecl. III. 52 *quin age?* Georg. IV. 329, Aen. V. 635, III. 405 (?), IV. 547 *quin morere ut merita es ferroque auerte dolorem?* VI. 824 *quin Decios ... aspice?* The identity of this classical construction with the Plautine has been obscured by translating the *quin* 'nay more'. All these expressions should be

regarded as questions and printed with a note of interrogation; in some at least of the above passages it improves the sense or makes the construction syntactically intelligible, especially where the imperative is part of a sentence introduced by *quin* with indic. (e. g. Most. 815, Capt. 636, Asin. 254). [See further on 572, 614, and article in the Classical Review for April 1902, where *quin noli illudere?* is suggested as the Latin parallel to οὐ μὴ σκώψῃς;].

173. **uirtute formae**, 'thanks to your beauty': cf. on 33. The late Prof. Sellar quoted Burns:

> 'And then there's something in her gait,
> Gars ony dress look weel'.

174. **ergo**, 'very well then' (in a tone of approval); cf. Amph. 378 *MERC. quoius es? SO. Amphitruonis, inquam, Sosia. ME. ergo istoc magis ... uapulabis*, 'Whose slave are you?' 'I say I am Amphitruo's Sosia.' 'Very well! (in a threatening tone) for that statement you shall be flogged the more.' In these passages *ergo* has clearly illative force, referring, however, not to the contents of the statement made by the previous speaker, but to the fact that the statement had been made: i. e. it means 'for saying that', a sense which is here made more explicit by **ob istuc uerbum**, and in the Amph. passage by *istoc*. For further developments of *ergo* see on 848 ('indeed', 'really') and 972. The English 'why' (non-interrogative) may often be used as a translation.

aliqui, old abl. of *aliquis* (cf. Aul. Prol. 24, *si qui* = εἴ πως Trin. 120), serving for all genders and either number: so *qui* = *qua* (fem. relat.) 258, = *quibus* Capt. 1003, *quicum?* = *quocum?* Most. 519. So in class. prose, where both relative and interrogative senses are found: e. g. Cic. de Fin. XXVI. 85, pro Rosc. Am. XXVII. 74, de Amic. VI. 22.

178. **eho**, (1) expresses surprise, anger, or derision ('oho!' 'zounds!' &c.) before a question, as here and 454, Trin. 933, 942, Rud. 578 *eho an ...*, Mil. 435 *eho quis ...*, Poen. 263 *eho amabo quid ...*: (2) calls the attention of the person addressed ('ho!' 'harkye!') before a vocative or a command, e. g. *eho tu* Trin. 55, *eho Pseudole* Pseud. 348, Men. 432, *eho dic mihi* Capt. 623, *eho circumduce* Most. 843.

falso, 'undeservedly'; **uero**, 'deservedly': *uero* is here a modal abl., lit. 'according to truth', 'on true grounds'; so in Capt. 567 ('in reality'), Asin. 568: cf. Seneca, de Clem. II. 2. 2 *maluerim ueris offendere quam placere adulando.*

179. **uel**, 'even': *equidem uel multo malo*, 'I for my part go so far as to greatly prefer': note on 299. Langen here trans. 'wenn's so beliebt'.

falso tamen = *quamuis falso*, cf. Capt. 404, Ter. Eun. 170 *tamen contemptus abs te haec habui in memoria.* So Verg., Ecl. VIII. 20 *extrema moriens tamen alloquor hora*; cf. Thuc. VII. 75 ἡ ἰσομοιρία τῶν κακῶν, ἔχουσά τινα ὅμως κούφισιν, οὐδ' ὡς ῥᾳδία ἐδοξάζετο. The παρὰ προσδοκίαν is like 1007—'to get praise, even tho' undeserved, than blame well merited'.

183. **ita amarem** is the reported form of *ita Philolaches tuos te*

amet, the tense being determined by *adiurasti*, as Ussing says. Ellis trans. 'What oath is that you swore—*As truly as I should love her?*' comparing Hor. Sat. II. 2, 124 *ac uenerata Ceres, ita culmo surgeret alto*, the adjusted form of *ita culmo surgas alto*.

184. **'istaec me'** = *ita istaec me amaret*. 'What about *she me* (= what about her loving me), why was not that added?'—the id referring to the phrase *istaec me*. The meaning would have been clearer if Plautus had written *Ita istaec me*, without the *quid*.

infecta, &c., 'I revoke my presents'.

185. **dono**, a predicated dative, as in *dono dare*, &c.

186. **doctam**, 'clever'.

187. **stultam stulte**, 'in such a silly silly way'. The effect of the combination is that the adj. and adv. mutually strengthen one another: but the total effect is adverbial, as in Rud. 426 *bellam belle tangere*, 'to give a sweet sweet embrace' and Curc. 521 *sequere istum bella belle*, 'follow him, like a good good girl', cf. Asin. 676. So in Greek *κακὸς κακῶς* Aristoph. Clouds 554, *καλὴ καλῶς* Acharn. 253, *σοφὸς σοφῶς* Eur. Bacch. 1189, *περισσὰν . . . περισσῶς* ibid. 1197. In Cas. 854 *i belle belliatula* we have the opposite order of adv. and adj. So in Spenser (quoted by Munro on Lucr. III. 898), 'Poorly, poor man, he lived; poorly, poor man, he died'.

quin mone? 'why not correct me?' Cf. on 172.

188. **exspectes**, 'look to', 'are at the beck of', 'wait upon' (as in Shakespeare's 'letting "I dare not" wait upon "I would"').

189. **morem praecipue geras**, 'show special favour'.

sic, 'as you do'; cf. Rud. 426.

190. **meretricium**, an adjective (neut. sing.), cf. Bacch. 40 and *carnuficius* 55. *non meretricium*, 'not like a mistress'.

unum: for the accus. after *inseruire* cf. 216 and Poen. 927.

191. **nam quod**, 'Why what'; cf. Aul. 42, 44, Asin. 41, Verg. Georg. IV. 445 *Nam quis te, inuenum confidentissime, nostras Iussit adire domos?* Wagner and Lorenz regard *nam quis* as exactly = *quisnam*, but this is not certain. Cf. note on 258.

uorsatur. The verb *uorsari* in Plautus is, as Langen remarks, never used in the later sense of 'to be engaged with (upon)': it has always a strictly local sense; here, 'to take up one's abode', 'to nestle'. Conversely *uorti* is used for the classical *uersari*; cf. 639.

illud, with a gesture 'yonder': cf. Amph. 543 *lucescit hoc iam*, where *hoc* corresponds to the gesture of pointing to the sky.

192. **pessumis exemplis**, so 212; cf. notes on 54, 1040. Phrases formed with *exemplis* and *modis* are nearly equiv. to emphatic adverbs: *miris modis* 'strangely', 'in wondrous wise', *indignis modis* (1033) 'shamefully'; *pessumis exemplis interf.* 'to put to a horrible death'.

194. **male praecipere**, 'to give bad advice'.

196. **aetate et satietate**. Note the jingle: 'age and surfeitage', 'when you are older and he is colder'. Scapha is probably only taking a prudent view of the situation: she knows that Philolaches is squandering his substance and will eventually be unable to support Philematium.

—*Aetas* is here used absolutely for 'old age' (*aetas senecta* Aul. 253, Trin. 43, *aetas mala* Men. 758), so in 840; sometimes it is used absolutely for 'youth' (= *aetas integra* Pseud. 203, or *aetatula* Most. 217, Rud. 894), *haud aetati optabile* Bacch. 161, *aetas et corpus tenerum*, 'youth and a delicate body', Afranius. In classical Latin both senses are found; see Dict.

197. **non spero**, 'I hope not'; cf. 798 *haud opinor*, 'I think not', 146, 270, 820 *non uideor*, 'I think (that) . . . not', 978 f. *non aio*, 'I say no': so often in classical Latin (e. g. Cic. pro Rosc. Am. 4. 10 *id quod non spero*, 'as I hope will not be the case'), and in Greek *οὔ φημι = nego*, *οὐκ ἐθέλω = nolo*, *οὐχ ἥδομαι = doleo*.

insperata, &c.: cf. 'it is the unexpected that happens', 'ce n'est que l'inattendu qui arrive.'

speres, 'one expects'; cf. on 73.

199. **sim . . . fui**. Note the change of mood and cf. 969 and note on 149.

200. **nihilo ego quam nunc tu amata sum**. This seems to be one of those abbreviated forms of speech in which something corresponding to the *quam* is understood in the principal clause. But the abl. *nihilo* creates a difficulty. Without it, we might understand *tam*: 'I have been loved *as much* as you are now'; so Rud. 943 *non edepol piscis expeto quam tui sermonis sum indigens*, 'I don't want your fishes so much as I desire a talk with you', Men. 968 f., cf. Rud. 1301, Bacch. 549, Merc. 761. (For *tam . . . quam* with *amare* cf. Mil. 1202.) If, however, the *nihilo* of the MSS. is sound, we must understand the comparative *minus*: 'I have been loved not a whit *less* than you are now'. For this the only parallels hitherto suggested are passages in which *quam* = *potius* (or *magis* or *plus*) *quam*, e. g. Rud. 684 *certumst moriri quam hunc pati*, ibid. 1114 *tacitast bona mulier semper quam loquens*, Men. 726, Bacch. 618, Poen. 747, Sallust Jug. 82, Catil. 9, Tacitus Ann. I. 58. See further in critical note.

202. **me** is superfluous, but gives additional emphasis: cf. *tu* in 15 f., *mihi* Aul. 551 f.

203. **stimulatrici**, 'temptress', 'fire-brand of a woman'.

204. With this and following line cf. Asin. 163–5.

AR. *Sólus solitúdine ego ted átque ab egestate ápstuli:*
Sólus si ductém, referre grátiam numquám potes.
CL. *Sólus ductató, si semper sólus quae poscám dabis.*

207. For omission of the verb *est* cf. on 33.

mihi nil esse, &c., 'that I am a beggar for her sake'.

210. **ultro**, 'into the bargain', i. e. after having given you your freedom (*quod quaerebas*). In such passages the original sense of *ultro* comes out—'beyond' (cf. *ultra*); it is almost like *porro*, 'further': cf. Pers. 327 *et mulier ut sit libera atque ipse ultro det argentum*, 'that he himself may have to pay money *into the bargain*'. Ussing explains 'uel sine mutuo tuo amore', i. e. 'without any love on your part', and compares Men. 359.

211. **perdiderit tantum argenti**, 'just so much money will he find

that he has thrown away'; *tantum argenti* resumes or repeats the *id quod . . . dedit*; cf. 184.

212. **enicasso.** Forms in *-sso* (*-ssim*), *-ssis*, *-ssit* from verbs of the first conjugation are common in Plautus (in Terence they are rare), e. g. *liberasso* 223, *seruasso* 228, *curassis* 526, *occupassis* 1097, *seruassit* Cist. 742; in the second conjugation we have *prohibessis* Aul. 611, *prohibessit* Pseud. 12. These formations must probably be regarded not as analogous to forms from consonant stems like *faxo*, *faxim*, &c. (aorist subjunctives or optatives) but as compounds of present participles with forms of the verb *sum* (*negassim* = *negans sim*, *negassis* = *negans sis*, &c.) So Skutsch explains the double *ss*. In meaning they do not differ from *faxo*, *faxim*, &c.: both are equivalent (i) to subjunctives—in prohibitions (e. g. 1097, 526), in expressions of wish, in clauses depending on *caue* (e. g. 523, 808), occasionally in final *ne* clauses, and in sentences of the type of *ausim dicere*; (ii) to futures or future perfects indicative—so above and in 223 (after *ni*), 228 (after *si*).

213. **utique lena** 'and like a *lena*', cf. Asin. 713 *ut deo* 'as to a god'. See critical note.

215. **ne suadeas,** probably a prohibition (cf. on *ne* with present subjunctive, 74): in cases like this, however, it is often difficult to distinguish between the prohibition and the final clause, cf. 613, 628, 1005, 1023; 812 is clearly final. (A comma might be put at 214.)

minoris pendam, 'think less of', i. e. less than I do.

216. **facito cogites,** 'mind you consider', parataxis of the subjunctive. Parataxis may in such cases be defined as *subordination without a subordinating word* (e. g. *ut*): cf. on 146. The word which is grammatically subordinate is often the more important in meaning.

inseruibis = *inseruies*. These old forms of the future indic. of the fourth conjugation are common in Plautus and Terence, side by side with the ordinary forms; cf. *scibo* 997 (*scies* 434, *sciet* 985).—Note the accus. with *inseruire*, as in 190.

217. **aetatula,** 'pretty age', 'youth'; cf. Rud. 894 and on 196.

218. **anginam,** 'quinsy'; cf. Trin. 540. The long *i* heard in the medical term 'angīna pectoris' is not antique, as is shown by Lucilius 1093 (Marx): *insperato abiit, quem una angĭna sustulit hora.*

220. **gratum ut inpetraui,** 'now that I have got what pleases me'; *gratum* is used, like so many other neuter adjectives in Plautus and also in classical Latin, as a noun; cf. *inhumanum*, 'inhumanity' Rud. 767, *iniquom* ibid. 1096, *impudenti*, 'shamelessness' ibid. 620, *melius* 'a better thing' ibid. 675, *dulce amarumque* Pseud. 63, cf. Cist. 70, *uetus* Pseud. 436, *illud festiuom*, 'that merriment' Poen. 695, &c. It is difficult to draw any hard and fast line between the ordinary and the less ordinary usages of this kind. Examples like the following are quite common in classical Latin: *gratum elocuta* Hor. Od. III. 3. 17, *pergratum facere* Cic. Lael. 4. 16; *utile dulci, ridiculum acri, molle atque facetum* Hor. A. P. 343, Sat. I. 10. 14, 44, *metu iniusti* Sat. I. 3. 111; whereas *iusque piumque* ('your right and your dutifulness') Ovid A. A. I. 200 strikes one as peculiar. It is tempting to take *animum gratum* together in the present passage; but *animus gratus*, 'gratitude' and *animus ingratus* (admitted by mistake in Lodge's excellent Plautine Lexicon, p. 130, Bacch. 394) are not Plautine phrases.

221. **id extudi,** 'got it out of him'. The clauses *priusquam ia extudi* and *quom illi subblandiebar* are parallel to one another and both relative to *olim*.

222. Philolaches is fond of beginning his speeches with an oath: cf. 161, 170, 191, 206. Note the humour of this particular one, which imputes impotent malevolence to the gods; cf. 435. The word **diui,** 'gods', is well supported by MSS. in Plautus: Aul. 50 (an oath), 300, Amph. 1121, Merc. 842, Mil. 730, Rud. Prol. 9.

me. This looks at first sight like an imitation of the Greek ποιεῖν τινά τι. But *me* is to be regarded as the abl.: 'let the gods make of me'='let the gods do to me'. The nearest parallels are 1166 *quid me fiet?* (=*quid mihi accidet?*), Mil. 299 *quid fuat me?* Trin. 157 *si quid eo fuerit* (=εἴ τι πάθοι), Poen. 1085. In instances like the following the abl. denotes more strictly the person or thing *with which* something is done, or *of which* something is made: 346, 636, Mil. 459 *quid facies ea (machaera)?* Pseud. 88, Truc. 799 *quid eo fecisti puero?* Capt. 952, &c. For instances in which the dative is used with *facere* and *fieri* see on 435.

224. **tibi sat acceptumst,** 'you feel assured'. *Satis accipere* (*dare*, *exigere*) are legal terms='to take (give, exact) security'; cf. Stich. 508.

uictum sempiternum, 'provision for life'.

225. **tibi proprium,** 'your own for ever'; cf. Aen. I. 73 *Conubio iungam stabili propriamque dicabo.*

226. **capiundas crinis,** 'assume the matron's plaits', or (freely) 'put on the matron's cap', i. e. 'play the matron'; cf. Mil. 791 f. At marriage the hair of a Roman maiden was divided into six plaits (called *crines*) with the so-called *hasta caelibaris* (called *hasta recurua* by Ovid, Fasti II. 560); cf. Festus, p. 339 *Senis crinibus nubentes ornantur.* The custom, which was a specially *Roman* one, is discussed by Plutarch, *Quaestiones Romanae*, 87, where several different explanations of its origin are suggested. Jevons (Intr. to 'Romane Questions', p. xxxiii) says, 'The use of an iron javelin point is probably due to the dangers which, in the opinion of primitive man, attend on those about to marry, and require to be averted by the use of iron'. A more old-fashioned explanation (mentioned by Plutarch) is that it symbolized capture of the bride in war; Browning, Sordello, Bk. II. ll. 177–181, connects it with the rape of the Sabines:

> Holding that famous rape in memory still.

Note the unusual gender of **crinis** (found mainly in connexion with ritual usage): see critical note.

227. i. e. according as his credit stands high or low.

exin . . . ut (= *proinde uti* 96) is a very rare form of speech: cf. Pseud. 680 *proinde ut . . . exinde*; *utcumque . . . exin* Epid. 49, Poen. 754.

229. **siquidem** may be written as one word when the first syllable is short, as two words (*si quidem*) when the first syllable is long. There is no difference in meaning.

hercle belongs to *uenibit* in meaning, but is placed in the subordinate clause; cf. 914, 1075.

uenibit, 'shall be sold' (not 'will be sold'). This is a frequent meaning of the future indicative in the 2nd and 3rd persons, cf. *licebit* 239, *curabitur* 401, *erunt* 884; for instances of the 2nd person see on 238. Such futures may generally be called futures of promise or threat. They often express the resolve of the speaker, but they are not necessarily 'jussive'. The negative is always *non*, cf. 75, 1133.

230. **potius quam . . . sinam**, 'rather than that I should allow'. In clauses of this kind Plautus uses either the subjunctive alone (e. g. 707, 847, 884, Aul. 51, Rud. 1042, Asin. 811 *emori me malim quam non indicem*, Capt. 688 *me caput periculo ponere praeoptauisse quam is periret*) or less commonly the subjunctive with *ut* (e. g. 867, 1170). In classical Latin we find the same two constructions used, e. g. *depugna potius quam seruias* Cic. ad Att. VII. 7. 7, *cruciatum perferre potius quam ut officium prodat*, Acad. II. 8. 23.

231. **illis**, either dative (see on 435) or ablative (see on 222).

232. **bene merenti**, here used as a noun, 'benefactor'; cf. Capt. 935. So *beneuolens* nearly always. See too on neuter adjectives, 220.

235. **estur**, see on 12.

236. **sagina**, see on 65.

238. **neque edes . . . neque bibes**, 'you shall neither eat nor drink'. On this use of the future indicative (denoting 'shall', not 'will', in the 2nd and 3rd persons) see on 229, and cf. *augebis* 19, *non facies* 75, *scies*, 'you shall know' ('I will tell you') 1097, *non ibis* 1133, *caedēre* 1167.

his decem diebus, ablative of time within which.

239. **si uoles**, 'if you will be so good as to'; cf. 790.

240. **nec recte dicere** is a standing phrase in Plautus for *maledicere*: Asin. 155, 471, Bacch. 119, Poen. 516, Pseud. 1085; *nec recte loqui* Bacch. 735. The negative *nec* (= *non*) appears often in old Latin, e. g. in the laws of the XII tables, *si nec escit* = *si non erit* (Tab. V. 5); also in compounds like *nec-opinatus*, *neg-lego*; sometimes it is used to negative a noun, as in *neg-otium*, *res nec mancipi* ('not transferable', opposed to *res mancipi*). Compare on the negative *ne-*, 110.

241. **eu edepol**, lit. 'bravo, by the house of Pollux'; for this combination see Men. 160, Poen. 603, Rud. 415. Similarly we find *eu hercle* Most. 585, Pers. 706, &c., *eu ecastor* Mil. 1062, &c. The interjection eu is simply the Greek εὖ transferred to Latin, and is used as a 'particula laetantis et laudantis' (Brix): see Most. 339, and compare *euge* = εὖγε, 260, &c.

summo Ioui sacruficassem, cf. Pseud. 265 *nam si sacruficem summo Ioui*, ibid. 327. *Sacruficare* in Plautus takes either an accus. (so Poen. 451 *turis granum*, Stich. 252) or an abl. (as here, *eo argento*, 'with the money', and Epid. 176 *hostiis*), or more commonly neither of the two (e. g. Mil. 711, Truc. 423, Capt. 290, 862, &c.); a dative may be added in all cases.

Note **argentum** = 'money', French *argent*.—a meaning common in Plautus, and found in the Satires and Epistles of Horace and in Juvenal, but not in classical prose.

241 f. Note the rime *-assem*, *-assem* (perhaps unintentional).

243. **uideas**, 'you may see', 'one may see', a common phrase in Plautus: Aul. 506, Capt. 420, Mil. 94, Poen. 831, 836 (cf. 585 *conspicias*), Ter. Haut. 619; in subordinate clauses, Cist. 25, Curc. 292, Trin. 914. In Bacch. 27, Men. 111 the 'you' is not indefinite. This kind of subjunctive is generally called 'potential'; but a 'shall' (used without any sense of command or resolve) would often be effective, if somewhat old-fashioned, English for this Latin subjunctive: cf. Hor. Sat. I. 4. 86, II. 2. 114, Verg. Georg. I. 387, Juv. XIV. 42. Compare the Elizabethan use of 'shall' in precisely similar expressions ('you shall see', 'you shall find'), referred to by Abbott in his Shakespearian Grammar, § 315. For similar subjunctives of other verbs see Most. 259, 278, and, in subordinate clauses, 73, 197.

probus homo sum, 'a knowing fellow am I!' *Probus* not in the moral sense, as in 133, but like *uictu probo* 730, 'fine fare'; cf. on *probe* 4.

244. **quae . . . patronum**, 'a woman to plead my cause, a very advocate'. The emendation *patronam* (cf. Asin. 292, Rud. 261) is unnecessary. For order of words cf. Capt. Prol. 12.

246. **eius causa**, 'on account of him', i. e. 'for speaking against him'.

248. **cĕdo**, 'give me'; cf. 258, &c. ('tell me', 478): lit. 'give here', from the demonstrative *ce* 'here' (= the enclitic in *hi-c*, *illi-c*, &c.) and *do* 'give' (an old imperative of *dare*, from the root *dō-*).

249. **aduenias**, prospective subjunctive; see on 148.

250. **mulier quae . . . ei** = *mulieri quae* or *quae mulieri . . . ei*; cf. 985 f., Capt. 110–12 *istos captiuos duos quos emi . . . his indito catenas*, Trin. 137 *ille* (= *illum*) *qui mandauit, exturbasti ex aedibus?* So Vergil Aen. I. 573 *urbem quam* (= *quam urbem*) *statuo uestra est*.

aetatem, 'person'; cf. Rud. 1346 *Venus eradicet caput atque aetatem tuam*, and the common phrase *uae aetati tuae*, 'confound you'.

251. **speculo speculum**, 'when the looking-glass has the best of looking-glasses in yourself (and your eyes)', i. e. you are yourself 'the glass of fashion and the mould of form'; cf. Henry IV. Pt. II. 2, 3 'he was indeed the glass wherein the noble youth did dress themselves'.

253. **aliquid peculi**, 'something of your own', 'something for yourself'. Note the pun (*speculum*, *peculium*) and cf. on 268. From an article in Phillipps' Glossary, 4626, *peculum : speculum*, it might almost seem as if the *s* of *speculum* was sometimes not pronounced.

Philematium. Note the sudden turn (*παρὰ προσδοκίαν*) from Scapha to Philematium. Since Scapha has made such a pretty speech, he will reward—Philematium.

mea. Diminutives in *-ium* denoting female persons are always feminine in Latin: Charisius says (I. 15, p. 80 = I. 104. 1) '*Leontion* et

Chrysion et *Phanion* ex neutris Graecis feminina nostri ecere'. Thus in Plautus and Terence we find *mea Philematium* (Most. 295), *Delphium mea* (Most. 343), *hanc meam Erotium* (Men. 300), *mea suauis amabilis amoena Stephanium* (Stich. 736), etc. So Martial V. 34. 3 *paruula ne nigras horrescat Erotion umbras*, cf. X. 61. 1. So too in Greek : ἡ Γλυκέριον, ἡ Λεόντιον. In both languages, where form and meaning come into collision as affecting the gender of nouns denoting *persons*, the form gives way to the meaning in nearly all cases. Even *puer* is occasionally fem. in old Latin (=*puera* or *puella*), e. g. *sancta puer Saturni*, Livius Andron. Od. 15.

254. **suo quique** (or *quicque*) **loco** is an idiomatic expression in old Latin for 'all in order', lit. 'in its proper place severally': so Poen. 1178 *tanta ibi copia uenustatum aderat in suo quique loco sita munde*, Stich. 62 *in suo quicque* (AB, *quique* CD) *loco*, Titinius 130 *munde facite in suo quique loco*. The form *quīque* must be regarded as an archaic ablative of *quisque*—a rare form, but cf. Lachmann on Lucr. II. 371, and notes on *quī* Most. 58, *ali-quī* 174, etc.; for the omission of *in* cf. Amph. 568, Rud. 907. [*Suo quicque loco*, 'each thing in its own place', is simpler; but it has been proved by Madvig on Cic. de Fin. V. 17, 46 (*cuiusque partis sua quaeque uis=sua cuiusque partis uis*) that the attraction of *quisque* to the case of *suus*, by which *suus quisque* becomes practically a single word, is good Latin; and in Poen. 1178 *quicque*, though found in the Ambrosian, is impossible.] In the present passage the phrase probably forms an independent sentence, with *est* omitted (as in 33, etc.): for, apart from the order of words, it is not strictly applicable to *capillus* ('each hair in its proper place'), as Seyffert has noticed.

uide capillum, satin compositust commode; the subject of the dependent question is 'anticipated' as the object of the principal clause, cf. 282 *contempla aurum et pallam, satin haec me deceat* (contrast 166 *contempla . . . satin haec me uestis deceat*), 969 (note), Pers. 635 *patriam te rogo quae sit*, Rud. 293, 353, 1068, Capt. 376, etc. For the indic. mood in dependent questions of this class cf. Capt. 557 *uiden tu hunc quam inimico uoltu intuitur?* Rud. 592 *lenonem quid agit uisam*; and see note on 149.

255. **commoda . . . commodum**, 'so long as you yourself are accommodating, be sure that your hair is *comme il faut*'. Scapha plays upon the word *commodus*, which has two senses in Plautus: (i) of things, 'all right', *comme il faut*, so Trin. 1117 *commoda eueniunt*, Asin. 725 *minae commodae*, 'of full weight', Most. 254 *commode*, 'neatly', 'tidily'; cf. on Trin. 400; (ii) of persons, 'accommodating', 'obliging', e. g. Mil. 642 *conuiua commodus*, 'agreeable', Cic. de Amic. § 54 *mores commodi*, &c., Most. 853 *commode*, 'kindly'. *Incommodus* has corresponding senses; (i) 'not as it should be', cf. Most. 418 'unpleasant (consequences)', 807 'inconvenient'; (ii) 'disagreeable', cf. Asin. 62 *importuna atque incommoda*, &c.; so Hor. Epist. I. 18, 75 *incommodus angat*.

256. **uah**, here an exclamation of disgust, 'Ugh!' cf. Aul. 296, 648: in Most. 457, 890 it is rather an expression of horror or pain, cf. too 643. In Trin. 1137 it is colourless.

quid . . . quicquam, 'what thing at all': for the pleonasm cf. Aul. 810 *quis me Athenis nunc magis quisquamst homo quoi di sint propitii?*

pote (shorter form of *potis*) without the verb *esse* often='to be able'; thus here *pote=potest*, Trin. 352 *pote=potes*; so Verg. Aen. III. 671, where *potis=potis est*.

257. **dudum**, 'just now'; cf. Rud. 1079, 1123. So πάλαι sometimes.

258. **quid . . . nam**=*quidnam*. *Nam* is frequently separated by one or more words from the interrogative in Plautus (e. g. Aul. 136, 427, Bacch. 1114, Rud. 945), and sometimes it appears right at the end of the sentence, e. g. 368, Capt. 799 *quaé illaec emindtiost nam?* Bacch. 1121 *quid hóc est negóti nam, amábo?* For the phrase **quid opus?** 'what need?' see Rud. 118 (so the MSS.); with *est* Most. 287, 309, 993. Compare *siquid opus est* Rud. 124, *quod opust* 1224, *nil opust* Most. 1175. For the different kinds of pigments referred to in this passage see Sandys in Seyffert's Dictionary of Antiquities, p. 448 ff.: **cerussa**=white-lead; **melīnum** 264 (so called because it was got from the island of Melos)=pipe-clay; **atramentum** 259=ivory black or lamp-black; **purpurissum** 261, a red paint answering the purpose of rouge. Painting the face and eyebrows was a common practice among Greek women; but this scene must have raised a laugh from the audience.

259. **una opera**, 'just as well'; cf. Men. 794 and on Capt. 563; for a different sense cf. Men. 525 ('at the same time'). Similarly *eadem opera* 1039.

postules, 'you might expect'; for this meaning of *postulare* cf. 1023, Trin. 237, Capt. 739 *cur ego me esse saluom postulem?* For the 'potential' meaning see on *uideas* 243.

260. **eugē**=Greek εὖγε; cf. 586, 686, and note the change of quantity. It is exactly equivalent in meaning to *eu* 241.

261. **non do**, 'I won't give (it)'; cf. Ter. Phorm. 669 *nil do*, 'I won't give anything', and the English 'I go'=I will go, 'Do you start to-morrow?' &c. The use of the present indicative expressing *resolve* (1st, 2nd and 3rd person) is a common conversational idiom in Plautus and Terence, though generally ignored by commentators. In this play we have: 1st person, *clamo*, 'I will shout' 577, *eo* 853, *non eo* 877; 2nd person, *etiam uigilas?* 'will you wake up?' 383, *dicisne?* 660, *abin?* and *abin hinc?* 850, *etiam respicis?* 885, *manesne?* 887, *etiam aperis?* 937 f.; 3rd person, *non dat*, 'he won't give' 595, *nemo dat* 601, *dat* 1089, *ecquis aperit?* 445, 900, 988. [For instances in other plays see the editor's notes on Rud. 1040, 781, 413, and add Bacch. 592, Curc. 41, 311 f., 621, 662, 712 f., Trin. 1059, Ter. Eun. 493 f., Haut. 611, Phorm. 485, 893; cf. Martial X. 25. 6 *non facio*. Most instances of *quin* with the pres. indic. in questions seem to belong to this use (see on 343), and the pres. infin.=fut. infin. (see on 17) may be traced to it. On the other hand, the pres. indic. has its ordinary meaning in instances like *etiam astas?* Men. 697; and the use in subordinate clauses with

future reference (see on 654) is different; so too that in questions like *quid ago?* 'what am I to do?' (see on 368)].

scita, 'clever', ironically, = *inscita* 208; see critical note.

262. **noua pictura interpolare,** 'to daub with streaks of fresh paint'; cf. 'to paint the lily': *interpolare* = vamp up anew: cf. *interpolis,* adj., 274.

opus, 'piece of work', cf. 379, 412.

265. **sauium dedit.** Philematium kisses her own image in the hand-mirror, as a sign that she is satisfied with her appearance. So Gwendolen Harleth in *Middlemarch.*

266. **nimis,** 'very much'; cf. *nimis uelim* Aul. 670, Rud. 511, 662, and on 72 above.

qui, abl. of the relative pronoun; cf. on 58.

268. **ut tenuisti,** 'after holding, as you have'; cf. Pseud. 661 *nam ut lassus ueni de uia, me uolo curare,* 'having arrived wearied, as I have', 278 *atque in pauca, ut occupatus nunc sum, confer quid uelis*; Amph. 329, Bacch. 106, Merc. 371. So in Verg. Aen. VIII. 236 *Hanc, ut prona iugo laeuom incumbebat ad amnem, Impulit,* 'leaning, as it was', Tac. Ann. IV. 53 *poma, ut erant adposita, laudans.*

olant, cf. on 42 and 836.

argentum. The mirror is supposed to be silvered or made of silver. The whole of this passage seems to come straight from the Greek original; for Pliny tells us (H. N. XXXIII. 45) that silver mirrors were not introduced at Rome till the time of Pompey the Great, and Seneca (Quaest. Nat. I. 17. 8) says that the daughters of a Scipio had no costly mirrors wherewith to indulge their vanity. The allusions to mirrors in Plautus and Terence (Amph. 442, Curc. 577, Epid. 383, Men. 1062, Most. 645; Ad. 415, 428) may all be due to their Greek originals, or they may refer to mirrors of a simpler description, such as the *Brundusina* mentioned by Pliny. Some of the mirrors referred to by later authors, such as Varro, Lucretius, Cicero, Horace (Od. IV. 10. 6), Quintilian, Martial, Juvenal, were doubtless of an expensive kind. An *imitation silver* mirror would have served the purposes of the Plautine stage.

270. **alteras,** an adverb attested by Paulus 27, similar in formation to *alias,* 'elsewhere'; *alteras* is lit. 'in any second place'.

272. **unguendam,** sc. *me*; cf. on 55.

minume feceris, a form of prohibition similar to *ne feceris.*

274. **istae ueteres,** 'your old ones'.

interpoles, cf. Loewe (Prodr. p. 267), *interpolis: uestis, quae ex uetusta fit quasi noua.* Here therefore properly 'furbished up', 'trimmed up', like an old dress; cf. on 262.

275. **uetulae, edentulae,** 'poor toothless crones'.

277. **itidem quasi,** 'just in the same way as'; *itidem* from *ita-dem,* cf. *i-dem, ibi-dem.*

278. For the subjunctives **nescias,** 'one cannot tell', and **intellegas** see on *uideas* 243; cf. *censeas* Aul. 517, 520, Cas. 562, *scias* Pseud. 1176, &c.

nisi id unum . . . intellegas, 'but one thing you may perceive, that they smell very nasty'. For the general run of this sentence cf. Cist. 5 *nescio; nisi fieri non posse arbitror,* Rud. 750 f. *nescio; nisi scio probiorem hanc esse quam te,* Trin. 233 *mihi haud liquet; nisi hoc sic faciam, opinor;* and perhaps Epid. 281. In such passages *nisi* is a co-ordinating conjunction = 'but' or 'only', and the subjunctive *intellegas* may stand just as well as an indicative; *nimis male olere* is appositive to *id unum.* It would also be possible to put a colon at *unum,* as in Mil. 24 *ei ego me mancupio dabo: nisi unum: epityrum estur insanum bene* ('only there is one thing' sc. to be said); cf. ibid. 1166. For **nimis male** cf. Aul. 208 *nimis male timui.*

279. **nihil . . . doctius;** cf. *nihil hoc similist similius* Amph. 446, *nihil inuenies magis hoc certo certius* Capt. 644. For the omission of *est* in exclamatory sentences of this kind see Men. 614 *nihil hoc confidentius,* ibid. 631 *nihil hoc homine audacius*; and on Most. 33.

280. Philolaches turns and addresses the audience. **uerum illuc est** and **maxuma pars uostrorum intellegit** stand in parataxis; 'that is true, most of you know' = 'that is true, *as* most of you know' or 'most of you know *that* that is true'; cf. Ter. Andr. 441 *biduist aut tridui haec sollicitudo, nosti* (or *nosti?* 'don't you know?), Rud. 1269 *censen hodie despondebit eam mihi, quaeso?* and on Most. 146, 699. **adeo** means properly 'thereto', cf. *ad-huc,* 'hither-to'; hence it comes to mean (i) 'moreover', 'what is more', as here and 629 ('in addition'); often after *atque, neque, siue, niue*: (ii) 'to such an extent', e. g. *adeo fungum ut crederem* Bacch. 283; of time, e. g. *usque adeo donec* Rud. 812: (iii) 'to the end' = 'with the object', e. g. *adeo ut emittat manu* Rud. 1388: (iv) with weakened meaning, emphasizing the preceding word (often a pronoun), e. g. *id adeo* Most. 477. **uostrorum,** partitive genitive = *uostrum,* as in Aul. 321 *uter uostrorum,* Stich. 141 *neutram uostrarum,* &c.; cf. the old prayer in Livy VIII. 9. 6 *diui, quorum est potestas nostrorum hostiumque.*

282. **haec,** sc. *palla* or *palla cum auro.*

284. **tibi placere,** i. e. it is Philolaches' business to see that his presents give satisfaction to *you,* as being suitable to your style of beauty; for (286) the favour of the mistress depends on the suitability of the lover's presents; which (287) he never wants to see again: his sole object in giving them is to win the heart of his mistress. **placere censeat** = *placeat*; cf. on 89 b.

286. **mores,** 'favours'; cf. Pseud. 64, and the phrase *morem gerere alicui* 'to be compliant to anyone'.

287. **quod suom esse nolit,** lit. 'what he doesn't want to possess' = 'what he has given away', i. e. jewels and dresses: he wants the *person.*

ei ultro ostentarier, 'be gratuitously paraded before his eyes'.

288. **aetati occultandaest,** 'is for the concealing of old age', 'serves only to conceal old age'; cf. Rud. 1374 *iusiurandum rei seruandae, non perdundae conditumst,* Pers. 428 *referundae ego habeo linguam natam gratiae,* Amph. 288, Rud. 757. For the dat. of the

gerundive after *est* alone cf. Livy XXX. 6 *ea, quae restinguendo igni forent*, Ovid Am. III. 6. 21 *non eris inuidiae ferendae*, and the phrase *soluendo* (gerund) *esse*. For *aetas*, 'old age', cf. 196, 840.

aurum turpi mulieri, 'gold for an ugly woman!' On the omission of *est* see on 33.

289. **purpurata,** 'purpled'. This is an adj. formed not from a verb but from the noun *purpura*, like the adjectives in *-ed* formed from English nouns; cf. *barba-tus*, 'beard-ed', *littera-tus*, 'letter-ed', *toga-tus*, *tunica-tus*, *belua-tus* ('adorned with figures of beasts' Pseud. 147); cf. *alba-tus*, *atra-tus*, *candida-tus*, *russa-tus*, formed from adjectives used as nouns (*alba* = *toga alba*, &c.) On beauty unadorned see Propertius I. 2 (especially lines 8 and 26) and Cic. Orator XXIII. 78.

292. **nimis diu apstineo manum,** 'it is time to approach them', lit. 'too long I abstain from action'; cf. *apstinere sermonem* 897. There is no suggestion of violence in the phrase: the wrath of Philolaches has long since evaporated. Lambinus compares the phrase *adire manum* Aul. 378, &c., denoting 'to impose upon'. For the literal sense of *apstinere manum* see Poen. 282.

293. **tibi** may be taken both with *exorno* and with *placeam*.

294. **abi tu,** &c., addressed to Scapha. Philolaches evidently agrees with what Scapha says in 287.

297. **mea uoluptas.** Note the tender and shy way in which this phrase ('my darling') comes in at the end of Philematium's speech.

em, 'There now!' see on 9, and cf. 333, 1180. Note the alliteration of *u. u. u.*

298. **bene emptum,** 'cheap', 'bon marché'; so Pers. 587 *uin bene emere?*, Cic. Att. I. 13 fin.; so *male emptum*, 'dear', cf. 799, Pseud. 133, Amph. 288, Cic. Att. II. 4. 1; *bene uendere*, 'to sell dear', Curc. 520.

299. **etiam nunc apud te sunt,** 'you have at the present moment in hand'.

uel is in origin the 2nd pers. sing. present imperative of *uolo*, and therefore means lit. 'choose'. Hence it may often be translated in Plautus (i) 'if you like'; so here, 1007, Trin. 964 *CH. Heus, Pax, te tribus uerbis uolo. SYC. uel trecentis*, 'three hundred, if you like', Bacch. 831 f. *CH. Sequere hac me tres unos passus. NI. uel decem*; Stich. 426, 619, Pseud. 322, 345: (ii) 'for instance' e.g. Mil. 55 *Qui sis tam pulcer: uel illae quae heri pallio me reprehenderunt*; cf. Verg. Ecl. I. 3, 50 *Audiat haec tantum—uel qui uenit, ecce Palaemon*: (iii) 'even' as so frequently in later Latin, Most. 179, 984, Trin. 746 *atqui ea condicio uel primariast*, esp. with numerals, Pseud. 302, 829: (iv) 'or rather', correcting or withdrawing a statement, e.g. 357, 921, 1091, Men. 177 *feri: uel mane etiam.*

rationem puta, 'balance the account', cf. Aul. 527, Trin. 417: *putare* = prop. 'to clean, prune'; cf. Eng. 'to clear one's debts', Greek ἐκκαθᾶραι τὸν λογισμόν.

300. **quor exprobras?** cf. Trin. 318 *quid exprobras bene quod fecisti?* The verb is here used in the sense 'to remind any one of a debt

or obligation', somewhat in the same way as *imputare* in silver Latin, e.g. Tac. Germ. 21 *nec data imputant, nec acceptis obligantur*, Hist. I. 38 *quis mihi plurimum imputet*, 'who shall lay me under the greatest obligation'.

301. **egone exprobrem?** '*I* reproach you?' Such questions, expressing surprise or indignation may be divided into two classes: (i) Those which reply to an imperative or some expression of desire or propriety, e.g. Most. 578 f. *TR. abi quaeso hinc domum. DA. abeam?* 'Please go home'. 'Go home?' (i.e. 'I am to go home, am I?'), 618 ff. *TR. iube . . . TH. iubeam?*, Capt. 139 *HE. ne fle. ERG. egone non fleam?*, Curc. 119 *PH. salue. LE. egon salua sim, quae siti sicca sum?* Mil. 496 *SC. ausculta quaeso. PE. ego auscultem tibi?*, Pseud. 288 *BA. surruperes patri. PS. surruperet hic patri?* Such instances present no difficulty; they are ordinary questions as to what is or was to be done (cf. on 371), indistinguishable except by the note of surprise in them from instances like Most. 653. (ii) Those which reply to sentences in which there is no expression of command, desire, &c., e.g. Most. 301, 895, Capt. 208 *LOR. at fugam fingitis. TYN. nos fugiamus? quo fugiamus?* 'You are contriving flight'. 'We run away? Run away where?', Amph. 812 f. *ALC. cur istuc, mi uir, ex ted audio? AMPH. uir ego tuos sim? ne me appella, falsa, falso nomine*, 'I your husband?' Ter. Andr. 915 *CH. bonus est hic uir. SI. hic uir sit bonus?* 'He a good man?', Capt. 556 *AR. etiam huic credis? HE. quid ego credam huic?* 'Believe what statement of his?' (lit. 'believe him what?'), Amph. 748 *AMPH. audiuistin? SO. ubi ego audiuerim?* 'Heard it? where?' or 'Where should I have heard it?'

opprobrarier almost = *exprobrarier*, but is perhaps rather more forcible: 'that this should be cast in my teeth', i.e. by my father and other mentors.

303. **certe,** 'assuredly' or 'surely', cf. 369, 571, 720, 952, Men. 623, Mil. 433, Rud. 344; in such passages *certe* = *certo scio* Most. 953.

quod te amo, 'in loving you', cf. Mil. 504 *quod meas confregisti imbrices et tegulas, quodque inde inspectauisti*,' &c., Capt. 586.

operam, &c. may be translated freely 'I have bestowed my heart to the best advantage'.

304. A genuine Roman banking metaphor: 'the account of receipts and expenditure balance admirably'. For a list of Roman allusions in this play, which could not have been derived from the Greek original, see Index to Notes (p. 175).

305. **merito id fieri,** 'that this is only what we both deserve'.

308. Water for washing the hands, with dice, ointments and garlands (not here mentioned) were regular accompaniments of a drinking bout.

puere is a voc. of *puer* (old nom. *puerus*), cf. 843, 947, 949, 990 f. Philematium, herself recently manumitted, loftily addresses the slaves as *pueri*. Slaves did not call one another by this name.

309. **cum stacta accubo**, 'I've oil of myrrh at my side', a compliment to Philematium.

oculus meus is addressed to Philem., cf. 325. The nominative for the vocative is found in Latin of all periods, cf. Poen. 366 *meus ocellus*, 367 *meus molliculus caseus*, Lucr. I. 45, Hor. A. P. 292, Livy I. 24. 7 *Audi tu, populus Albanus*. In Asin. 664 we have both nom. and voc., *da, meus ocellus, mea rosa, mi anime, mea uoluptas*.

312. **manuplares**, 'the comrades in service.'—The **praeda** is the property of Theoropides.

eccos, cf. on 83.

SCENE 4, SECOND CANTICUM. This Canticum falls into three divisions (for metrical analysis see critical note):—(*A*) 313–319, Solo of Callidamates: (*B*) 320–335, Duet of Delphium and Callidamates; this is a very effective passage, full of life and humour: (*C*) 336–347, Quartette of the above with Philolaches and Philematium. Altogether this scene must be regarded as one of the most vigorous in Plautus.

Enter Callidamates from the town (right), accompanied by his sweetheart Delphium and his attendants, Phaniscus and Pinacium. The former is his favourite slave, the latter in bad odour. Callidamates has just left another wine party, and has already drunk deeply. Yet it is still the forenoon; the first drinking party must have been a *tempestiuum conuiuium* with a vengeance. It is now his intention to spend the rest of the day in carousing with his friend Philolaches. His first words are addressed to his attendants, with whom he has taken his stand in the front of the stage. Philolaches and Philematium stand in the background, and take no part in the conversation till 336.

313. **aduorsum uenire** (*ire* 876, 880, &c.), 'to come (go) to fetch'. These slaves appear again later on (858, 885 a) as *aduorsitores*. The passive **ueniri** is impersonal.

314. **em**, 'take that' (striking Pinacium); cf. 9.

tibi imperatumst, 'you've got your orders'.

315. **illi**=*illic*, cf. 327, 787, 792; so *isti*=*istic* 721 b, 1064, 1143.

illi ubi . . . inde, cf. on *mulier quae . . . ei* 250.

316. **male taesumst**, 'got *horribly* bored'; for the adverb of cognate meaning to the verb or adjective cf. *cupide petas* 73, *umide putescunt* 146, *inepte stultus* 495, *longe longissuma* 911, *erras peruorse* 952; *di te bene ament* Capt. 138, *perspicue palamst*, Aul. 188, &c.

317. **comisatum**, supine of **comisari**=*κωμάζειν*, 'to revel'.

318. **hilari ingenio**, 'in merry humour'. The adj. is elsewhere *hilarus*, not *hilaris*, in Plautus, e.g. Rud. 420 *mea lepida, hilara*.

319. **ma-m-ma-madere**, 'to be ti-ti-tipsy'. Note the humour of making him stumble over the word *madere*. In the drunken scene in Pseud. 1285–1297 a similar effect is given by the phrase *madide madere* (for the adverb of cognate meaning see on 316). Cf. Rud. 528–38.

321. **moratus**, lit. 'mannered', see on *purpuratus* 289, and cf. Truc. 99 *ita nunc adulescentes morati sunt*, Aul. Prol. 22, 239, Asin. 390, Stich. 109. The last part of the line is corrupt; Leo proposes *ire huc debebas*, 'you ought to have been going in this direction', i.e. towards

the house of Philolaches (instead of stumbling about in the opposite direction); cf. 333.

322. **amplectare**, 'you should embrace' in parataxis with *uis*.

324. **duce**, the older form of *duc*.

amabo, 'please', see on 166.

asta, 'stand up'.

325. **alumnus**, 'your baby'; for Delphium is supporting him in her arms.

mel meum: cf. the Irish expression 'my honey' (*mo mhil*).

326. **in uia accubas**, 'sit down in the street': *accubere* is probably an old by-form of *accumbere*; cf. *attigere* for *attingere*, 468; hence the perfect *accubui*. In 343, 368 *accubas* is indic. from *accubare*.

327. **lectus**, the *triclinium*. Trans. freely 'the table is laid'.

Note the prospective pres. indic. with **prius...quam**, and cf. on 654.

328. **ne sine** 'not without.' The answer of the girl suits this very well: Callidamates has his arms round her, while she is supporting him.

330. **iacentis**, 'where we lie'.

333. **em tene**, 'there, take it', i.e. my hand. This is a common meaning of *tene* in Plautus, see Truc. 696 *AST. cedo manum. STR. tene*; similarly with other accusatives Cas. 490, Rud. 1128, 1360, Pers. 413, Truc. 537, 540, 687; cf. Amph. 1076 *quis me tenet?* Most. 719 *hominem teneo*.

age, i simul, 'come along, do'.

335 b. **istuc**, with a gesture; 'to your friend's'.

336 f. After these words Philolaches steps forward to greet Callid.

338. **istuc** 'iam', 'that word *soon*'; cf. *istuc* '*actutum*' 71.

339. **eu** (*εὖ*) 'Bravo!', cf. 241: it is exactly equiv. to *euge* (686).

342. Cf. Bacch. 1106 *PH. et tu, unde agis te? NI. unde homo miser atque infortunatus*.

probe, 'soundly', cf. on 4.

343. **quin accubas?** 'why don't you sit down?', a question equivalent to a command or request, 'sit down'; cf. *quin mittis?* 572, *quin is?* 815, *quin uenis?* 1131. This use is common to old Latin and classical Latin. In most instances the present tense seems similar to that in statements denoting resolve; see on 261. If so, *quin accubas?* means literally 'why will you not sit down?' Compare *quin aspice?* (imperative) 'why not look?' 172. Contrast, however, instances like Cas. 99 *quin ruri es?* 'why are you not in the country?' where the present tense has its ordinary meaning, as also in instances of *quin* with the indic. in statements, 168.

344. **illi**, i.e. to Callidamates, who refuses the proffered cup.

346. Delphium addresses Philematium in reply to her invitation (343).

illoc faciam, 'what am I to do with (*or* make of) this fellow?'; cf. on 222.

mea, 'dear'.

sic sine eumpse, 'leave him by himself, where he is'; for *sic* cf. on 71. **eum-pse** is an accusative of *i-pse* (=*is* with the suffix *-pse*); similarly we find *eo-pse, ea-pse, eam-pse*.

347. **tu,** is said to one of the slaves in attendance.

ab Delphio, 'beginning with Delphium', as the visitor.

348. Enter Tranio as *seruos currens*, in hot haste from the harbour (i.e. by the stage-door to the left of the spectators). Having gone to the Piraeus to buy fish (67) he has happened to see his old master, just returned from abroad. Tranio takes his stand in the front of the stage with his back to the drinking party, and addresses the audience (348–362).

summis opibus atque industriis, 'with all his might and main': for *opibus* cf. Merc. 111 *ex summis opibus uiribusque experiri*, Stich. 45, Cic. Tusc. III. 11. 25 *omnibus uiribus atque opibus repugnare*; in Plaut. the sing. *ops* is only used in the sense of 'help'. The plur. *industriis* is prob. determined by *opibus*.

349. **perisse,** stronger than *perire*, 'to be a dead man'.

350. **stabulumst confidentiae,** 'can assurance find a home'; cf. Capt. 523 *nec confidentiae usquam hospitiumst nec deuorticulum dolis*.

351. A proverbial expression, cf. Capt. 529 *neque iam Salus seruare, si uolt, me potest*, Ter. Ad. 761 f., Cic. II. Verr. III. 57. 131, pro Font. 6. 21.

si cupiat, potest, a common form of conditional sentence in Plautus and also in classical Latin: 'nor can Salvation herself be salvation to us, *should she desire* to do so'. A list of the Plautine examples with *possum* in the principal clause is given in my note on Rud. 566; for other verbs see on Rud. 1021.

352. **mali maeroris montem maxumum,** 'mighty mountain of monstrous misery'; cf. 61. For *mali*=*uehementis* (adj. of cognate meaning), cf. on 316. *Malus maeror* occurs, according to the MSS., in Aul. 279; but in both these passages Leo takes *malum* as a noun.

ad portum, 'by the harbour'; cf. *ad forum* 'at (*or* in) the market-place', 999.

354. **lucri facere** is like *conpendi facere* 60 'to earn', 'to clear'.

356. **plagipatidae,** 'sons of the whip', again Capt. 472, where see note.

357. **uel,** 'or rather' (see on 299. iv), since 356 seemed to point to *slaves*; here the reference is to Greek mercenaries, who at the date of the *νέα κωμῳδία* (circa B.C. 340–260) had replaced the citizen armies to a large extent, as Isokrates often complains.

nummum is the regular gen. pl. in Plautus; e.g. Trin. 152. For the sense of *nummus* see on Most. 115 (2); the *tres nummi* of the *Trinummus* stand for any small sum. The pay of a common Greek mercenary in the 4th century B.C. was 20 silver drachmae per month, i.e. ⅔ of a drachma, or 4 obols, per day (=about 4½*d.* of our money). A corresponding English expression would be 'men who will take a masked battery for 1*s.* a day'. [There is probably no reference to the daily pay of the Roman legionary, which was only 3 (and ½) *asses* at the time of Polybius.]

fala, a high wooden tower, from which the missiles called *falaricae* were thrown.

359. **dabo,** 'I will give', not 'I shall give', cf. 253, 1024, *dabimus* 1161. This use of the 1st person of the future indicative denoting resolve is much commoner in all periods of Latin than is usually supposed; in the Mostellaria alone there are over fifty instances, e.g. *appellabo* 543, 1074, *occupabo* 566, 1094, *pultabo* 445, 898, *iubebo* 1114, *accedam* 543, 689, *apscedam* 857, *dicam* 661, 757, 888, 932, 1026, *faciam* 898, 929, 1116, *-feram* 931, 1170, plur. 1161, *pergam* 546, 936, 963, *ibo* 540, 849, 1089, 1131. Thus if we take account of the meanings of the 2nd and 3rd person mentioned on 238 and 229, we may say that the future indic. means 'I will, thou shalt, he shall', as well as 'I shall, thou wilt, he will'.

excucurrerit, 'makes a sally upon'.

360 f. Even in his distress Tranio cannot resist the temptation of a joke.

offigantur, 'nailed down', i.e. to the wood.

362. **sed ego, sumne,** 'but as for me, am I not'; cf. *sed tu, etiamne* 522 (note). **-ne**=*nonne*, cf. 622, Rud. 382, 1184.

infelix, 'wretched fool', 'madman'; =*scelestus* 'unlucky', 504. Rud. 502, 1184, &c.; cf. *stultus* Pers. 75, *miser* Merc. 588, Men. 852.

curro, indic. where classical Latin would have the subjunctive (causal clause); cf. the causal subj. in 188, 195, 208, 709, 1148.

curriculo, 'at full speed'=*cursim*; for the *figura etymologica* cf. 45 *uiuere uictibus*, 985 *misere miseret*, 1158 *ludo ludere*, Capt. 247 *honore honestare*, Men. 93 *uincire uinculo* &c.; cf. too 930 *curriculo uenire*.

365. **quid ita?** 'why so?' cf. 267, 472, 644, 1094: similarly *quid iam* 460, 1081.

368. **quid . . . nam,** see on 258. **quid ago?** 'what am I to do?'; cf. *eon?* and *uoco?* 774. This use of the present indic., 1st pers. sing. and plur., in questions as to what *is to be done* is quite common in Plautus and Terence. See Bacch. 1196, Epid. 693, Pers. 666, Trin. 1062, Ter. Phorm. 736 f., &c.; *quid agimus?* Ter. Eun. 811, 1081, 1088, &c.; *iamne abeo?* Cas. 503, *adeon?* Ter. Andr. 315, *iamne imus?* Eun. 492: often after *quam mox*, e.g. Men. 154, Mil. 1406, Amph. 391. The same use is found occasionally in the classical period, e.g. Cic. ad Att. XIII. 40 *aduolone an maneo?* de Orat. III. 5. 17 *imusne sessum?* Verg. Aen. II. 322 *quam prendimus arcem?*, III. 88, 367, IV. 534, X. 675, XI. 389, XII. 637, Juv. III. 296 *in qua te quaero proseucha?* With this meaning contrast that of resolve, 261. [It is not impossible that this use of the forms in *-ō* may be traced back to an original subjunctive in *-ō*, like the Greek *ἄγω*, and that the use of the plural is a further development: see Postgate in Class. Rev. XV, p. 452.]

quid malum, see on 6.

quid agas, 'what you are doing.' Tranio pretends to misunderstand the indicative of the question *quid ago?* It is curious that in this line the indic. denotes 'am to do' and the subj. 'am doing'.

accubas, 'you're sitting at table'.

369. **tutin** = *tute-ne*, cf. *usquin* = *usque-ne* 449, and the common forms *istic* = *iste-ce*, *illic* = *ille-ce*.

certe, see on 303.

371. **quid faciam?** The unsuitability of the term 'deliberative question' for questions of this type is well shown by instances like this, as also by the similar questions with the indic. in 368, 774. All these are real questions *for information* or *advice*, though not as to a matter of fact; the questioner asks what he *is to do*, and the answer is given by an imperative or other expression of command. *Quid ego agam?* 378 differs in so far as no answer is given or perhaps expected; hence the term 'deliberative', which does not go to the root of the matter. In Greek, too, an answer is frequently expected and given, e.g. Aristoph. Acharn. 812 πόσου πρίωμαί σοι τὰ χοιρίδια; λέγε. The answer is given in the next line.

haec, i.e. the apparatus of the banquet.

amolirier is probably passive, as *apiscitur* Trin. 367, *meditatus* 'practised' Mil. 903; but it might be active with the object of *iube* (i.e. *seruos*) understood; cf. 421, 426.

373. **cedo bibam**, 'give me to drink', parataxis; cf. Truc. 367, Greek δός μοι πιεῖν. So Verg. Aen. IV. 683 *date abluam*, VI. 884 *date spargam*.

374. **Philolache** (MSS.) = *Philolachei* gen. according to the 5th decl.; see Wackernagel in Archiv XIV. p. 5.

ualeat pater, 'Deuce take his father!'; cf. Amph. 928 *ualeas*, 'be off with you', Hor. Epist. II. 1, 180 *ualeat res ludicra*.

375. **disperii. CA. bis peristi?** It is impossible to render the pun adequately: in *bis peristi* the drunken man misunderstands *disperii*; cf. Stich. 749, where *totus* is misunderstood as *potus*. Fay suggests that *bis* may be an etymological pun on *dis-* (*di-*). [Trans. 'trice'—'thrice.']

qui potest? impersonal: *qui* (abl.) *pote est?* is equivalent to the classical *quomodo fieri potest?* 'how is it possible?' cf. 396 *potin* and *potest*, Aul. 272 *non potest*, and Most. 758, 1051.

377. Callidamates begins to stammer at the most humorous point, as in 319, 331. **quid**, &c. 'What business had he to': cf. 6 and 34.

380. **igitur** = *tum*, see on 132; hence **igitur demum** = *tum demum*, cf. Rud. 930, Amph. 301, 473.

381. **sicut**, 'just as', almost = 'thus', cf. 416.

quid faciam is the dependent form of the type of question referred to on 371: 'what I am to do', not 'what I am doing': cf. on 89 *b*, 132.

382. **deposiuit** = *deposuit*; cf. Rud. 357, 916, &c., Catull. XXXIV. 8. The perfect stem of *pono* is never *posu-* in Plautus.

383. **etiam uigilas?** '*Will* you wake up?' an impatient question equivalent to a command 'Wake up!' cf. 885 *b*, Trin. 514 *etiam tu taces?* For further examples of this use of the pres. indic. see on 261 (2nd pers.).

385. **abripite** said to the attendant slaves, who carry Callidamates off into the house.

387. **medicare metum**, 'to find a remedy for fear'; cf. such classical

expressions as *medicina malorum* (Ovid), *periculorum*, *doloris*, *laboris*, &c. (Cicero): Ter. Andr. 831 *gnato ut medicarer tuo*, ibid. 944 *medicari mihi*.

388. **nullus sum**, 'it is all up with me'.

taceas = *tace*. The present subj. in Plautus often has injunctive meaning; cf. 47, 594, 718, 1100, 1129: hence its use in prohibitions, see on 74.

qui istaec sedem tibi, 'how to settle that business quietly for you'.

389 f. **satin** has here its proper sense: *satin habes?* = 'are you content?'

patrem faciam. . . ne, 'prevent your father from', with anticipation of the subject of the subordinate clause in the principal clause: cf. on 254, and 661, 811. *Facio*, when used as a verb of 'causing' may take **ne**; so Poen. 909 *ita di faxint ne apud lenonem hunc seruiam*, Ter. Hec. 839: Mil. 149 *faciemus ut . . . ne uideris*, Cato, R. R. 143 *facito ne . . . siet*; so too occasionally in the classical period, e.g. Cic. Verr. V. 2. 5, Fam. XVI. 11. 1 *fac ne cures*, Livy II. 45. 12, VI. 35. 9, &c. Similarly *efficere* and *perficere* in the classical period.

391. **uos**, addressed to the slaves.

haec, cf. 371.

392. **ubi ego ero?** 'where am I to be?', the interrogative form of a statement in which the fut. indic. denotes what *shall be* (see on 229, 238), another example of which occurs at the end of the line (*eris*): cf. on Rud. 189 *a*. *Ero* is in origin a subjunctive.

hac, Delphium; **istac**, Philematium, who may be supposed to be standing near Philol.

393. **quid si igitur abeamus?** 'how would it be, then, if we were to withdraw?' The *igitur* belongs logically to the apodosis (*quid* = *quid fiat*), but is placed in the protasis; cf. 1093, Merc. 421 *quid si igitur reddatur?* ibid. 578 *quid si igitur cenam faciam?* The *igitur*, originally temporal (see on 132), has here assumed illative sense; cf. the English 'then'.

non hoc longe, 'not an inch!' 'not *that* far!'; so Cist. 582, Trin. 483. The phrase is accompanied by an appropriate gesture (δεικτικῶς). The *hoc* is accus., as is shown by Bacch. 423 *digitum longe* 'one finger's breadth': contrast the abl. in **haud tantillo minus** (394) 'not ever such a little bit the less'.

395. **quom madeo metu**, 'for I sweat with fear'. For the dependent question (**quo eueniant**) cf. Asin. 51 *quo euadat sum in metu*.

396. **potin** = *pote-ne est* = *fierine potest ut*, cf. on 375.

398. **ille Iuppiter**, 'great Jove', cf. Amph. 461, Verg. Aen. II. 779.

faxit, the 3rd person of *faxo* (aor. subj., 68) or *faxim* (aor. optative): so *faxint* 463, *faxis* 808.

400. **primumdum**, see on 120.

401. **caue siueris** = *caue sinas* or *caue ne sinas*, cf. 523, 808, and note on 74.

402. **natus nemo**, 'not a soul', lit. 'no mortal creature (mother's son)', cf. 451, Rud. 970.

licet, 'all right!' 'very good!', cf. 930, 1153, and the locus classicus for this use, Rud. 1212–1226.

403. **pultabit**. Frank ('The Attraction of Mode in early Latin') notes that we might have expected a prospective subj. here instead of the fut. indic.; cf. 1095.

405. **intus**, 'from within'.

hinc foris, 'from the outside here' (cf. 426 *hinc* 'from this side').

407–418. Philolaches' appeal for protection in 406 amounts, in effect, to calling Tranio his *patronus* (cf. 746 *patrone, salue*); and this suggests to Tranio a reply of which, as it stands in the MSS., the general drift is as follows: 'Neither patron nor client is of any use—to a man who is a coward (like Philolaches). *Toujours l'audace!* Now is the time for *me* to show that I can rise to the occasion. Any fool can deal in crooked ways at short notice; but it takes a man of ability to devise a scheme which will not carry with it any unpleasant consequences, as I am determined to do on the present occasion'. The words **homini quoi nulla in pectore est audacia** are intended for the ears of the audience only, to whom Tranio turns to expound his plan of campaign. This explains the change of metre in the middle of the sentence, for which we have also a parallel in Amph. 1006. Philolaches and his party leave the stage at 407. See critical note.

407. **pluma haud interest**, 'there is not a feather's weight of difference', i.e. there is no possibility of deciding: cf. the similar meaning of *ciccum non interduim* Rud. 580, *floccum non interduim* Trin. 994, both followed by a double dependent question with the subjunctive.

patronus, 'protector', **cliens**, 'protégé'; cf. 746: Philolaches has proposed to invert the ordinary relations of master and slave.

proprior siet, 'is more appropriate'; see critical note.

410. **nam**, '(I mean pluck *proper*) for', &c.

411. **quamuis desubito** = *tam desubito quam uis* 'on the shortest possible notice'.

facere nequiter, 'to deal crookedly', i.e. 'to hatch up some scheme'; cf. *malus* and *scelestus* = 'sly' (170, 1071, 1107).

412. **uiri docti**, 'a man of genius', cf. 186, 279, 1072, &c.

413. **quae dissignata sint**, 'what has been boldly schemed': cf. *quid non ebrietas dissignat?* Hor. Epist. I. 5. 16, *modo quid dissignauit?* Ter. Ad. 87, where Donatus remarks '*Designare* (i.e. *dissignare*) est rem nouam facere; in utramque partem et bonam et malam'.

facta nequiter, 'craftily executed'.

414. **tranquille proueniant et sine malo**, 'have a happy and harmless ending'.

415. **potiatur**, 'come in for anything', cf. *laborem potiri* Rud. 190, *quid mali p.* Ter. Phorm. 469, *seras plagas p.* Attius 40.

quam ob rem pigeat uiuere, 'to make him sorry that was born'.

416. **sicut**, cf. on 381.

turbabimus, as so often, of the intrigue or mischief of slaves, cf. 546, 1032, 1053, Capt. 127; **quae facta** is the cognate object of *turbabimus*, like *res* Mil. 813, *turbas*, Bacch. 1076, *quae* ibid. 1091, Cas. 880, *omnia*, Most. 1032, &c.: for *facta* as a noun cf. *facere facta*, Bacch. 379, Mil. 734. Truc. 555. Transl. 'the plot which we shall hatch' or 'the storm which we shall brew' (cf. next line).

417. **profecto**, 'positively', 'actually'.

liqueant et tranquilla sint, 'end in clear and calm weather'.

418. **incommodi**, cf. on 255.

419. Enter Sphaerio, one of the slaves of Philolaches, from the house.

em clauim, 'here is the key'; *em* (see on 9) may take an object in the accus., like *ecce*; e.g. *em manum* Capt. 859, *em tibi aquam* Rud. 463, &c.

420. **ipsus**, an old Latin form of *ipse*, common in Plautus: here = *erus* 'the master', as in Aul. 356, *ipse* Rud. 392, *ipsa* Cas. 790. Cf. the Irish 'himself', 'herself', in the same sense.

423. **etiam** with **aspicere**; cf. Rud. 817.

424. **capite obuoluto**, a sign of terror or despair; cf. 523.

426. **et**, cf. on 529. Exit Sphaerio into the house.

iube, a formula for a challenge; **iube uenire**, 'let him come', equivalent to *ueniat*; cf. Rud. 708 *iube modo accedat prope*, Ter. Ad. 914 *iube nunciam dinumeret*; similarly Most. 11 *sine modo aduenial*.

427. **ludos alicui facere** is 'to play a comedy for (= to divert) anyone', ironically: cf. Rud. 593, Merc. 225 *miris modis di ludos faciunt hominibus*, Cas. 759 f. *nec pol ego Nemeae credo neque ego Olympiae | neque usquam ludos tam festiuos fieri | quam hic intus fiunt ludi ludificabiles | seni nostro*; Truc. 759 (= 'make a scene for'); without dat. Lucr. IV. 793. Transl. 'I will give the old man a show'.

uiuo praesenti, 'during his life and under his very nose'; cf. the proverbial expression *uiuos uidens* (= ζῶν καὶ ὁρῶν), e.g. Ter. Eun. 73 *prudens sciens, uiuos uidensque pereo*, Lucr. III. 1046 *mortua cui uita est prope iam uiuo atque uidenti*, Cic. Pro Quint. 15. 50 *uiuo uidentique funus ducitur*, Pro Sest. 27. 59. The point of the words *uiuo praesenti* comes out in the next line.

428. **quod** (= *id quod*) **credo**, &c. 'I take it there is no chance of his having games at his funeral'; i.e. he will die a poor man (owing to the recent extravagance of his son). There is a similar joke in Amph. 458 f. *uiuo fit quod numquam quisquam mortuo faciet mihi.*

numquam = an emphatic *non*; cf. on 164.

430. **unde**, 'to see whence', i.e. by what means.

aduenienti, 'on his arrival', as *aduenio* = 'I am come'.

sarcinam imponere = 'cajole', cf. 778 *uehit hic clitellas*, Mil. 935 *probe oneratum*, Bacch. 349 *illest oneratus recte.*

431. Enter Theoropides (left, i.e. by the same door as that by which Tranio had preceded him at l. 348) with attendant slaves; he offers ironical thanks (cf. 435 *quod nunc uoluisti facere*) to Neptune for his safe return. Tranio listens to this monologue from the opening of the *angiportum* (cf. 429 *huc* and *hinc*) and comments upon it *aside*. For similar addresses to Neptune, cf. Trin. 820 ff., Stich. 403.

432. **quom** with indic., cf. on 29.

amisisti, 'let me off' = let me escape, cf. Capt. 332, &c.

433. **pedem latum** form together the object of *inposisse*, 'to have set one foot's breadth'.

434. **scies**, 'you shall find out'.

inposisse (so MSS.) = *inposiuisse* (cf. 382) = *inposuisse*.

hau causast . . . quin, 'I give you leave to': *hau* is a well attested form of *haud* or *haut*, found also in the compound *hauscio* 783.

435. **mihi**, a dative often found with *facere* and *fieri*, cf. 776, Bacch. 360 *quid mihi fiet?*, Cas. 117, Mil. 168, &c.; with *futurum est* Most. 231 (?), Truc. 633. Contrast the abl. in 222.

437. **crediturus fui**, 'I was ever going to entrust'.

440. **Aegypto** = *ex Aegypto*, cf. *Ponto* 'from Pontus' Truc. 540 (where, however, it is preceded, according to a probable conjecture, by *ex Arabia* in 539, and the effect of the *ex* may be carried on to *Ponto*); these are the only instances of the bare abl. of the name of a country denoting 'from' in old Latin—a construction which becomes commoner in silver Latin, especially in Tacitus. But we find in old Latin constructions like *Alide* 'in Elis', Capt. 330, *Alidem* 'to Elis', ib. 573. Conversely names of *towns* are sometimes constructed with a preposition, e.g. *in Ephesum* Mil. 113.

441. **exspectatus**, 'a welcome visitor'.

familiaribus, 'the inmates of my house', including the slaves, as in Mil. 183, 262, Asin. 743, Amph. 127, 146 &c.; sometimes the word denotes the slaves excluding relatives, e.g. Men. 611, Amph. 359, &c.

442. **exspectatior**; the comparative of the participle *exspectatus* is found only in this passage. Cicero has the superlative *exspectatissimus* Fam. X. 5. 1, XVI. 9. 2, Att. IV. 4. Similar comparatives and superlatives of perfect participles are common enough in Plautus, e.g. *auctior* Capt. 782, *confossior* Bacch. 889, *effertissumus* Asin. 282, Capt. 775, *exclusissumus* Men. 698, *factius* Trin. 397, *inpuratissumus* Rud. 751, *insperatissumus* Poen. 1127, *occlusior* Trin. 222, *porrectior* Cas. 173, *propensior* Bacch. 513, &c.

444. **occlusa ianua**. It was of course unusual to lock (*occludere*) the house-door (*ianua*, *fores* cf. Truc. 254 f., Stich. 308) during the day; but we need not infer that it was usual to leave it *open*: see a good article by Martley in Hermathena IV. (1883), p. 303 ff.

interdius, 'in broad daylight', an old adv. containing, acc. to Bücheler, Lat. Decl. § 158, the gen. of *dius* (4th Decl. = *dies*); cf. Aul. 72, Asin. 599, Rud. Prol. 7, &c. We have *dius* opposed to *noctu* in Merc. 862 (*noctu neque dius*). The formation *interdius* is, then, precisely parallel to *interuias* 'on the way' Aul. 379, Poen. 1162, &c. And just as *dius* 'by day' is a genitive, so probably is the adverb *nox* (= *noctis*) 'by night', Greek *νυκτός*, German 'des Nachts'.

445. **pultabo**. Here Theoropides gives the door a violent kick: cf. 453.

aperitin (= *aperitisne*: cf. *potin* 396), 'will you open?', a common Plautine formula: cf. 900, 988, Rud. 413, &c. For the use of the present tense see on 261.

446. Here Tranio steps forward to greet Theoropides.

449. **usquin ualuisti?** 'have you kept in good health?'; *usque* means 'uninterruptedly' (see on 133): cf. the question and answer in Merc. 387 *usquin ualuisti? CHA. perpetuo recte.* The form *usquin* = *usque-ne*, the *e* being changed to *i* as in *hicin* for *hice-ne* 508.

factum optume, 'thank heaven!', cf. 1147, and on 33.

450. **quid uos, insanin**; for the punctuation cf. *sed ego* 362, *sed tu* 522.

quidum, 'how so, pray?', see on 120.

sic, followed by **quia**, is equivalent to 'I will tell you'; lit. 'in this way': cf. 1097 f. *scies*; *quia*, Curc. 437 f. *ego dicam tibi*; *quia*, ibid. 442, Epid. 42, 69, Pseud. 336 f., 491.

451. **ambulatis**, 'are promenading'.

natus nemo: cf. 402.

452. **seruat**, 'is attending to the door': cf. Aul. 81 *redi atque intus serua*, Cist. 105, Ter. Eun. 780 *solus Sannio seruat domi.* This meaning is closely connected with the meaning 'to watch', which we have in such instances as Ovid, Met. I. 627 *cetera* (sc. *lumina* 'eyes') *seruabant*, ibid. 684 *seruantia lumina.*

neque respondeat, loosely, for *neque qui respondeat*: cf. Sjögren, *De Particulis Copulatiuis*, p. 112 *f. Respondere*, 'to answer the door', seems to represent the Greek *ὑπακούειν*: cf. Plato, Crito 43 A, Phaed. 59 E.

454. **eho**, 'what?', introducing a question, as in 178, 1083; cf. 843.

456. **quin**, 'why', introducing a statement: cf. on 168.

457. **uah**: cf. on 256. For **quid est** after **uah** cf. Mil. 1139.

458. **male . . . factum**, 'most unfortunate!': cf. *factum optume* 449.

459. **fecisti**, indic. in a dependent exclamation, cf. on 149.

460. **quid iam?** 'Why so?': cf. 1081 and on 365.

462. **si non tangerem**, 'if I was not to touch them'.

464. **faxint**: sc. *ut pereas*. '*Faxint* occultius id notat quod *perduint* apertius'. Bentley on Ter. Hec. I. 2. §9.

465. **istos** prob. = *omnis tuos* 463.

467. **et** may perhaps be explained like the *et* of 426; or possibly a verse has been lost after 466.

468. **attigatis** (ante-classical) for *attingatis*: cf. *ne attigas* Bacch. 445, Epid. 723, Truc. 276, *caue attigas* Pers. 816. Similarly *tago* for *tango* Mil. 1092 (?), and the old adj. *tagax* cited by Festus 359, Müll. and Nonius 408. 39 from Lucilius (1031, Marx). For the form of prohibition (**ne** with pres. subj.) see on 74.

469. See critical note. As the text stands it can only be explained as follows: 'you too touch the earth', sc. as I am doing, or as I have told Theoropides to do (in a line lost after 466). Touching the earth has to be explained as a sign of appeal to the Manes: cf. Hom. Il. ix. 568 *πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἁλοία* ('she beat the earth with her hands') *κικλήσκουσ' Ἀΐδην καὶ ἐπαινὴν Περσεφόνειαν*, Hymn to Apollo II. 162, Varro R. R. I. 2. 27, Cic. De Harusp. Resp. XI. 23 (*si terram non tenuit*), Macrobius Sat. I. 10. 21, III. 9. 12 (*cum Tellurem dicit, manibus terram tangit*). See also Longworth in Class. Rev. XIII. p. 272 on Pseud. 351 *terra⟨m⟩ tetigit.*

471. **nemo,** '(it is seven months since) *any one*': cf. Amph. 302 *iam diust quod uentri uictum non datis* 'since you have given'.

tetulit. This is the predominating form of the perfect of *fero* in Plaut., and is occasionally found too in Ter., Lucr., Catull.

472. **circumspicedum,** see on 120. Note that when a word has an enclitic attached to it the two are accented as if they were one word; hence *circumspĭcĕdum*, but *primúmdum*, *auscultádum*. Thus the prose accent coincides here with the metrical ictus (*circumspĭcedum*).

473. **aucupet,** for *aucupetur*, cf. on 166.

probe: cf. on 4.

474. **etiam,** 'again'.

475. **capitalis,** 'atrocious'. **caedis,** an old form of *caedes*.

476. Note the pleonastic expression: **iam diu,** 'now for a long time', **antiquom,** 'of ancient date', **et uetus,** 'and of old standing'; but Plautus often uses the combination *antiquos et uetus* (or *uetus atque antiquos*) as an emphatic expression for 'old', like *nuperus et nouicius* = 'new', Capt. 718; see Bacch. 711, Amph. Prol. 118, Mil. 751, Pers. 53, Poen. 978, Trin. 381. The phrase is here (perhaps intentionally) scarcely consistent with 480; but it agrees with *abhinc sexaginta annis* 494.

477. **id adeo,** 'just that it is which', see on 280: *adeo* lends emphasis to *id*, as in Amph. 952 *is adeo*, Aul. 291 *ei adeo*, 623 *id adeo*, 739; similarly Mil. 1192 *ego adeo*, Rud. 731 *uos adeo*, Pseud. 143 *nunc adeo*. But possibly, as Sydow says, the *adeo* simply = 'moreover'.

478. **quid sceleris:** cf. Ter. Eun. 326 *quid hoc est sceleris?*: Epid. 350 *quid istuc est uerbi?*

cedo: cf. 248.

482. **hic ibidem,** 'here in the same place': cf. Capt. Prol. 26 *ibidem in Alide*, Men. 379, Cist. 780 *intus ibidem*, Stich. 413 *ibidem in cercuro, in stega*; similarly *una ibidem* Trin. 203, 412.

ibĭdem here and often in Plautus; but often *ibīdem*, e.g. Rud. 396, 847: correct Lewis and Short.

484. **ut foris cenauerat,** 'having dined out, as he had': cf. on 268.

488. **atque . . . derepente,** 'when all of a sudden': cf. 1127, Amph. 955, 1070, Verg. Ecl. VII. 7 *atque ego Daphnin aspicio*.

ille, vaguely, as Theoropides' question (489) shows. Tranio has not quite made up his mind who shouted out, and refuses to commit himself when asked.

489. **st,** the only Latin word which has no vowel in it; often found in Plautus and generally preceding *tace* or *tacete*. It generally counts as a long syllable in the verse, but sometimes stands 'extra versum', as in 506 (where it is doubled).

491. **nempe ergo in s.,** 'it was in sleep then, if I understand you?', i.e. it was only a dream after all. For *nempe* in a question cf. 653, 919.

ita, 'yes'.

493. **mirum quin,** with the subjunctive, 'strange indeed that . . . not', is always ironical (i.e. it is equivalent to 'of course . . . not', 'voudriez-vous que . . .?'): thus here, 'strange indeed that he should not have said it to him when he was awake!' = 'of course he could not have said it to him when he was awake', Trin. 495 *Mirum quin tu illo* (i.e. *ad Acheruntem*) *tecum diuitias feras*, 'you seem to be surprised at not taking your riches there with you', ibid. 967 *CH. Nempe ab ipso id accepisti Charmide? SY. Mirum quin ab auo eius aut proauo acciperem, qui sunt mortui*, 'Would you have had me receive it from his grandfather?' Contrast the phrase *mirum ni* (or *mira sunt ni*) with the indicative, which has just the opposite meaning; 'it's a wonder if . . . not' = 'of course' or 'I shouldn't wonder if', e.g. Capt. 805. The difference between the two phrases is due more to the mood than to the subordinating conjunction: *mirum quin* **dicat,** 'strange that he *should* not speak'; *mirum ni* **dicit,** 'strange if he *does* not speak'. For the origin of this use of the subjunctive see on 614.

uigilanti, 'when wide awake'; the meaning is that the dead can only hold converse with the living *in sleep*.

494. **abhinc sexaginta annis,** 'sixty years ago': this is the only passage in Plautus in which *abhinc* takes the abl. (according to the MSS.), and Abraham here corrects to *annos* (cf. Bacch. 388, Stich. 137, Truc. 341); so too in classical Latin the abl., which seems at first sight the natural case to use (abl. of measure), is rarely found with *abhinc*. The present passage and Truc. 341 differ also from Ciceronian usage in the place of the numeral *before* the noun, instead of after it: cf. Cic. in Verr. II. 1. 12. 34 *abhinc annos quattuordecim*, ibid. II. 2. 52. 130 *comitiis iam abhinc diebus* (abl.) xxx *factis*.

495. **inepte stultus:** cf. 316 (note), 952 *erras peruorse*, 'you are preposterously mistaken'.

496. **ecce** is used in Plautus either (i) = 'here is', with an accusative (see on 83), or (ii) = 'lo', absolutely; so 660, 676. In Asin. 109 it forms a complete sentence by itself.

497–504, uttered by Tranio in a sepulchral tone.

497. **Diapontius,** a name invented by Tranio to suit the occasion [διαπόντιος = *transmarinus*].

499. **Acheruns** has the first syllable long in Plautus, though it is short in the Greek Ἀχέρων: cf. crit. note on 509. The word is nearly always treated like the name of a town in expressions of place; hence the accus. = 'to Acheron' (cf. 509), the locative = 'at Acheron' (Capt. 689, 998, &c.), the abl. = 'from Acheron' (Poen. 344). In the Prologue to the Poenulus, l. 71, we find *ad Ach.*, and in Amph. 1078 *ab Ach.*; in Trin. 494 *ad Ach.* means 'at Ach.'.

Orcus, in Plautus the name of the God of the lower world, Pluto or Dis; cf. Pseud. 795, Poen. 344.

500. **praemature.** Those who died before their appointed time found no abode prepared for them in the nether regions, but were compelled either to roam about on earth or to wait at the entrance to Tartarus (cf. Verg. Aen. VI. 426–429, 434–436); in the present case the body had also been buried without due funeral rites, cf. **insepultum,** 502.

per fidem deceptus, cf. Livy, I. 9. 13 *per fas ac fidem decepti*, Cic.

de Invent. I. 39. 71 *qui nos per fidem fefellerunt*, Cic. pro Caecina, 3. 7 *qui per tutelam aut societatem fraudauit quempiam*. In these phrases *per* means 'in violation of', like the '*préfixe péjoratif*' (Bréal, Dict. Etymol. Lat.) found in *per-fidus*, 'contrary to *fides*', *per-iurus* or *pē-iurus*, 'contrary to *ius*': cf. Greek παρά.

504. **scelestae**, 'under a curse', so again 532, 563, Rud. 502 *quid mihi scelesto tibi erat auscultatio?* &c.: so in Capt. 762 *scelus = infortunium*. This sense is peculiar to Plautus; cf. 170.

506 ff. A noise is heard within; Philolaches and his guests are supposed to be unaware of the conversation which is going on outside the house (cf. 515), and they are talking in a noisy and injudicious fashion. This inopportune episode Tranio cleverly turns to his advantage.

508. **hicin pere**. 'It was he (i.e. Theoropides) who knocked!': cf. 516. This is spoken to the pretended ghost, and explains the alarm of the old man in the next line. The existence of an asseverative enclitic particle *-nĕ* (ultimately identical with the interrogative *-nĕ*, but entirely distinct from *nē = ναί*, which is never enclitic) has been proved by Minton Warren (American Journ. of Phil. II. pp. 50–82). It is attested by Priscian, who speaks of a '*ne confirmatiua*', and it is found in the MSS. in a number of passages from which it has been violently expelled by editors. Perhaps its most characteristic use is in answers, echoing a previous question, e.g. Trin. 634 *LV. egone? LE. tune!* 'I?—Yes, you', Capt. 857, Epid. 575, Stich. 635 *egone? tune! mihine? tibine!*, Pers. 220 *PAE. itanest? SO. itanest!*; so (probably) Most. 580; but it is also found in sentences like Epid. 541 *plane hicinest qui . . . pepulit*; and in conditional clauses like Mil. 309 *hocine si miles sciat*, 936 *at egone hoc si efficiam plane*.

510. This and the next line are said *aside*. **illisce**, 'those fellows in the house': this form of the nom. pl. of *illic* (for *illi-ce*, cf. 935, Men. 997) is found only before a vowel or *h*; similarly *hisce* (for *hi-ce*) in Amph. 974, Capt. Prol. 35, Mil. 374, 1334, Pers. 856, Pseud. 539, Rud. 294, Trin. 878.

511. **nimis quam**, 'exceedingly': cf. Capt. 102 *nimis quam misere cupio*, and the phrases *mirum quam, sane quam, mirum quantum, ὑπερφυῶς ὡς, θαυμαστῶς ὡς*. For *nimis* = 'very much', see on 278.

manufesto: cf. on 679.

hic, i.e. Theoropides.

512. The suspicions of Theoropides are aroused and Tranio sees that his only chance is to get rid of his master. His *apscede ab ianua* is said with an affectation of extreme terror.

513. **quo fugiam?** is a question asked for information or advice, 'whither am I to run?', and is therefore 'deliberative' only in this sense.

etiam tu fuge, 'run away yourself also'; *etiam* with *tu*, cf. Pers. 234.

515. A voice calls from behind the door. Tranio, supposing that Theoropides has heard it, and again equal to the occasion, uses a form of reply (uttered in a voice of terror) which gives the requisite hint to the person behind the door and at the same time sounds to Theoropides like an appeal to the ghost.

517. **segreges sermonem**, 'break off the conversation', cf. Mil. 655, Poen. 349.

519. **quicum**, interrogative: cf. on 174, and Mil. 424 f.

an . . . appellaueras?, 'Was it you that called?' For the tense cf. on 821. Tranio now perceives that Theoropides has not heard the words spoken from within (515).

520. **amabunt**, 'shall love', almost an expression of wish; cf. Amph. 563, Men. 278, Pers. 16.

522. **sed tu, etiamne**. A question addressed to a new person, or to the same person as before but on a new subject, is frequently prefaced by *sed tu* in Plautus, to attract the attention of the person addressed ('but, I say'), e.g. Bacch. 195, 420 f., Men. 648, Most. 1135, Rud. 365, 987; and on this analogy may be explained the *sed ego, sumne* in Most. 362, where Tranio addresses himself. **etiam**, 'still', so 851; *etiam uigilas?* 383 is quite different.

quae dico: the omission of the antecedent is a characteristic Plautine idiom; cf. Mil. 692–694 (thrice), 1077, Capt. 941, Rud. 624, 1322, Amph. Prol. 38 and 449 *non ego illi obtempero quod loquitur*, &c.

523. **respexis, curassis** (526), cf. on 68, 212.

524. **pax mihist cum**, 'I have made my peace with'.

525. **scio**, 'so you said before', half ironically; cf. Aul. 434.

extimueras: for the tense cf. 519 and on 821.

526. **nil . . . curassis**, see on 212.

prouidero is here hardly different from *prouidebo*, cf. 590, 687, 921, 1007 (*cenauero*), 1103, 1143, 1152, 1174, Rud. 330, Capt. 315 *bene merenti bene profuerit, male merenti par erit*. Contrast 211, 240, 689, 1007 (*uocauerit*).

527. **quīs** from *queo*.

528. **Herculem**, i.e. as Ἀλεξίκακος. With the invocation to Hercules, exit Theoropides. Tranio curses him as he goes, and then, reflecting on his handiwork, stands aghast at his own audacity.

529. **et** = 'and . . . too'; trans. 'and so do I': so in 397, 426.

532. Enter the money-lender from the direction of the forum (town), i.e. by the stage-door to the right of the spectators. As some little time is supposed to elapse before his entrance he does not see the departing Theoropides, who perhaps leaves the stage by the same door (right; unless we are to infer that he met the vendor of the house at the harbour, cf. 547). The money-lender does not see Tranio till 560.

scelestiorem, 'unlucky': cf. 504, 563.

argento faenori, 'for money (put out) at interest', = *argento faenori collocando*. That this is the meaning is shown by 535. But it is difficult to quote an exact parallel, whether *faenori* is a dative of the end served, as generally assumed, or a locative. The nearest thing to this adjectival use are such phrases as *signum receptui* Cic. Phil. XIII. 7. 15, *satui semen* Cato, R. R. 5, *iudices domi duellique duellatores* Capt. Prol. 68; but the gerundive is usually added, as in *triumuir coloniis*

deducendis Sall. Jug. 42. The word *faenori* or *faenore* (which may also be a locative) is found elsewhere with the verbs *sumere* Most. 917, 1140, Asin. 248, Epid. 53, 115, 252, *dare* or *datare* Most. 602, Curc. 480, Vidul. 84, *accipere* Curc. 480, in all of which the meaning 'at interest' seems more suitable than 'for interest'.

535. **argenti nummum**, 'one silver didrachm': cf. *argenti nummos* Aul. 108 and note on 115.

536. Tranio turns round and to his horror observes the *danista*.

in perpetuom modum: this strange phrase occurs again in 1035. It seems to be practically synonymous with the adverb *perpetuo* (cf. 550), but the meaning is perhaps not 'for ever and a day' but rather 'every inch of me', 'from top to toe'; cf. 147.

538. Note **qui** (abl.) and **quo** in the same line.

in sumptus: cf. on 122.

539. **manufesta res est**, 'the cat's out of the bag'.

nisi quid occurro prius ... ne, 'unless I am beforehand with some move to prevent', &c. For the use of the present tense see on 654.

540. **huic**, i.e. the money-lender: **hic** (541) Theor. Re-enter Theoropides (right?). The interval which has elapsed since his exit (528) is all too short for its dramatic purpose.

542. **indaudiuerit**, 'got wind of': cf. Capt. Prol. 30, Aul. 266, &c., and the forms *ind-ipisci*, *ind-igere*, &c.

545. **sicut**: cf. 381, 416.

male habere, 'to plague': cf. 709, Asin. 844, Men. 569, Rud. 198, Trin. 268.

546. **pergere porro**, see on 63.

turbare: see on 416.

547. **is** = *uenis*: cf. *exi* 1.

unde = *a quo*: cf. 997 and French 'dont' = *de unde*; so *huc* = *ad hunc* 689, *hinc* = *ab hoc* 596, *inde* = *ab eis* 879, French 'en'.

550. **techinae** a latinized form of τέχναι, supported by the MSS. here and in Poen. 817: cf. the gloss *techinis*: *fraudibus*, *dolis* (Anal. Plaut. p. 211); similarly *mina* for μνᾶ 627, *drachuma* for δραχμή, *Alcumena* for Ἀλκμήνη.

551. **nihil enim**, 'nothing, indeed', 'nothing, I assure you': *enim* is nearly always not inferential but asseverative in Plautus, = *enimuero* (see Langen, Beiträge pp. 261–271); so Most. 888, 1095, 1133, 1144, Rud. 752 *tua enim istaec sunt* ('why you're another!'), and Trin. 1134 *enim* ('why') *me nominat*, &c.; but see also on 828, 926.

552. **dixti** = *dixisti*, cf. *emunxti* 1109.

ordine, 'from beginning to end'.

555. **dicam ... sit**: for the classical *dicerem ... esset*: cf. Asin. 393 *si sit domi, dicam tibi*, Epid. 331 *si hercle habeam, pollicear lubens*, Bacch. 635 *si mihi sit, pollicear*; so Terence, but only in his earliest play, the Andria, e. g. 310 *tu si hic sis, aliter sentias* (Lindskog).

556. **egon? quid censeam?** '*I?* What *I* think?' French 'ce que je pense?': cf. Cas. 117 *CHA. quid tu mihi facies? OL. egone? quid faciam tibi?*, Ter. Eun. 191, 651 (*egon* MSS.). For the subjunctive

in a question which echoes the question of another as to a matter of fact (indic.) cf. 906 f. Aul. 550 *ME. quid est? EV. quid sit me rogitas?*, &c. Contrast Most. 579 (note), 620.

557. **cape cum eo unum iudicem**, 'choose an arbitrator in agreement with him': for the *cum* see on 1142, for *unus* on 691 (iv), for this sense of *iudex* Rud. 1040.

aecum = *aequom*, 'fair': cf. Truc. 629 *arbitrum aequom ceperim*, Cas. 966 *nunc ego tecum aequom arbitrum extra considium captauero*.

558. is an 'aside'. **credat**, 'has (shall have) confidence in'. The comic effect is increased by the adjective *aecum* in 557.

559. The fox eating pears may be compared with the fable of the fox and the grapes.

560. **seruom eccum**. The compounds *eccum*, *eccam*, *eccos*, *eccas*, *eccillum*, &c., when used not parenthetically as in 83, but so as to form a complete sentence, are often accompanied by an accus. of a noun or adjective, which stands in apposition to the last part of the compound; so here *seruom Tranium* is in apposition to the *-hum* of *eccum*: cf. Mil. 1216 *eccum praesto militem*, Bacch. 568 *duas ergo hic intus eccas Bacchides*, Cist. 743 *saluam eccam* 'here it is, safe'.

Tranium (nom. *Tranius*) is probably a mere by-form of *Tranio*: cf. *Talasius*, a by-form of *Talassio*, in Catull. 61, 134 (note of Ellis); in Aristoph. Plut. 727 Πλοῦτος appears as Πλούτων: cf. too *architectus* Mil. 915, &c., *architecto* Most. 760, Poen. 1110. Ritschl regarded *Tranium* as a neuter diminutive.

561. **qui danunt** (cf. 129), 'a pair who give', referring to both Philolaches and Tranio; for similar irregular plurals in relative clauses cf. Amph. 731 *te heri me uidisse, qui* ('when we') *hac noctu in portum aduecti sumus*, Aul. 437.

562. **quo te agis?** Tranio and Theoropides are on one side of the stage, the *danista* on the other: Tranio, now between two fires (565 *et hinc et illinc*), is bound at any price to prevent explanations passing between his two enemies, and leaves Theoropides (566) in order to attempt to pacify the money-lender and induce him to go away. By talking in a loud tone the money-lender at last succeeds in attracting the attention of Theoropides (610). There is certainly some violation of dramatic *vraisemblance* here, as Langen says. During this long interval Theoropides has nothing to do, and must be supposed not to hear what is going on.

nequoquam, 'nowhere', lit. 'no whither': for the long vowel of the *nē-* cf. *nēquam*, *nēquaquam*, *nēquiquam*; contrast *nĕuolt* 110.

ne ego sum: cf. 75. These words and the next three and a half lines are an 'aside'.

563. **scelestus**: cf. on 504 and 532.

dis inimicis: cf. Hor. Sat. II. 3. 8 *iratis natus paries dis atque poetis*.

564. **illo**, i.e. Theoropides.

565. **ita**: cf. on 56.

567. **frustra est**, 'is out in his reckoning': cf. the common phrase

(at the end of lines) *ne frustrĕ sis*, 'don't you make any mistake', e.g. Capt. 854, Men. 692.

570. **pilum iniecisti**, 'opened fire'.

571. **certe**, see on 303.

inanis, 'empty-handed', so Bacch. 531 *postquam inanis sum*, 'now my purse is empty', ibid. 517, Trin. 701 ('penniless'), Asin. 660 ('unburdened'), Pseud. 308, 371. So in classical Latin, Propertius V. 5. 47 *si pulset inanis*: cf. Juv. X. 22 cantabit *uacuus* coram latrone uiator; and *κενός* Soph. O. C. 359, &c. The common classical meaning of 'vain', 'idle' is not found in Plautus, though it is in Terence (Hec. 344 *laborem inanem*).

est hariolus, 'can see into a mill-stone', ironically.

572. **trīcae**, probably originally = 'hairs' [Greek *τρίχες*, Lindsay, Lat. Lang. p. 58], hence 'shackles made of hairs', 'entanglements' (cf. the verbs *ex-trīcare*, 'to disentangle', *in-trīcare*, 'to entangle', *trīcari*, 'to use entanglements'): hence, like *tramae* (properly 'webs', 'cobwebs'), 'humbug': Rud. 1323, Curc. 613. The English 'trick' is of entirely different origin.

That Tranio should answer the question of the money-lender with another question seems specially suitable: cf. note on the interrogative character of *quin* with the imperative, 172.

574–610. In 574–592 Tranio tries to get rid of the *danista* by coaxing him, and promises to pay first the interest (*faenus* 580), and then the capital (*sors* 592), hoping that by this pretext he may gain time. In 593 he adopts an abusive and threatening tone, and refuses to pay the interest, holding out subsequently (599), as a sop, the promise of paying the *sors*: after 600 he loses his temper and defies his opponent until Theor. interferes (610).

576. **bona**, 'healthy', 'powerful'.

ne clama. For *ne* with the pres. imperative see on 74.

577. **clamo**, 'I *do* shout' or 'I *will* shout', see on 261.

ah, gere m. m. 'ah now, do listen to me', coaxingly.

578. **uis geram**, parataxis: the subjunctive is of the same nature as the *abeam* of the next line.

579. **abeam ?**, 'go away?' = 'I am to go away, am I?' Here the question echoes a command of another, and the subjunctive has its independent *injunctive* meaning: cf. **iubeam ?** 620, and contrast 556. The *danista* is naturally surprised at the request *abi domum*, especially after the *opportunus adu.* of l. 574.

580. **reddeturne**: cf. on 508.

585. Line 584 is spoken in a loud and threatening voice; hence the answer **eu hercle**, 'bravo!' i.e. 'stick to it!': cf. on 241 and 586 *euge strenue*. The sentence begun by **ne tu** (either a prohibition or a statement with *nē* = *νή*) is broken off impatiently.

586. After **nominabo** the money-lender calls out the name of Philolaches ('extra versum', unless there is a lacuna): cf. 587, 616.

590. **abiero**: cf. on 526.

591. **hoc uerbo**, i.e. by doing what that word (*reddere*) implies.

592. **sortem**, 'the principal', i.e. without interest. The *danista* sees that this is a mere ruse, and delivers his answer in a loud and angry tone.

594. **te extentatum**, 'to inflate (test the power of) your lungs': cf. Bacch. 585 *uires extentare* = 'practise your strength'.

agas, 'do', see on 388.

quod in manust, 'all that is in your power', 'your worst': cf. Asin. 86, 94, Rud. 983, &c.

595. **non dat**, 'he won't pay', see on 261: contrast *non debet*, 'he does not owe'.

frit, 'a particle': cf. Varro R. R. I. 48, 3 *Illud summa in spica iam matura quod est minus quam granum uocatur frit*. Cf. *οὐδὲ πασπάλη*, lit. 'not a grain of meal', Aristoph. Vesp. 91.

596. **ferre hinc**, 'get out of him': cf. on 547.

597. **faenoris causa**, i.e. in order to escape payment.

601. **quidlubet**, 'what you like': cf. Asin. 626, Rud. 946.

602. **solus f. a. d.**, i.e. one would think there was no other money-lender in the town.

datare, frequentative of *dare*.

605. **datur faenus ?**, probably the passive form of *datisne faenus ?* (cf. Asin. 712), for which see on 261 (2nd person) and Rud. 467.

607. **ultro te**, sc. *apage*, 'get thee out of my sight'; so Cas. 459 *ultro te, amator, apage te a dorso meo*: cf. Capt. 551, Amph. 320.

608. **quemquam**, fem. and adjectival, cf. *quemquam porcellam* Mil. 1060; more frequently with nouns denoting persons, e.g. *quisquam alia mulier* Cist. 66, *anum quemquam* Rud. 406.

609 b. an 'aside': **calidum hoc est**, &c., 'this is warm work: although it does not touch me, I feel it pretty hot': cf. Ter. Eun. 380: but the line is perhaps spurious. Ritschl placed it after 665.

613. **inconciliare**, an exclusively Plautine verb, which occurs again Trin. 136, Bacch. 551, Pers. 834. It seems to mean 'to inconvenience', perhaps connected with *conciliare*, 'to bargain'; hence properly 'to let into a bargain', 'to entrap': cf. *intricare* Pers. 457 (the opposite of *extricare*).

ne postules: cf. on 215 and 259. The clause may be final, expressing the purpose not of *is . . . dabit* but of Tranio in making the statement *is . . . dabit*: '(I say this) that you may not expect'.

614. **moratur**, sc. *te*, 'keeps you waiting'; cf. 794, 803. For the indic. see on 149.

quin feram, &c., 'Why should I not take anything that's offered?' i.e. trust me not to refuse any genuine offer. The money-lender now thinks he sees some chance of payment. **feram** may be regarded either as a fut. indic. or, perhaps better, as a pres. subj., the sentence being then interrogative as in cases of *quin* with the imperative (see on 172): so Mil. 426 *quin rogem ?*, ibid. 1125 *quin abeat ?*, Merc. 582 f. *quin ergo imus atque opsonium curemus ?* (MSS.), Most. 469 (? emended), Ter. Eun. 811 *quin redeamus ?*; Phorm. 538 *quin experiamur ?* (MSS. except A), ibid. 1015 *quin sit ignoscenda ?* (see note of Elmer), and perhaps

Capt. 856, Mil. 1124, Truc. 230, Poen. 1249 (P), Epid. 455 (P), Bacch. 1049 (codd. Pii). The same construction is certain in Lucilius 1037 (Marx) *quin purges, deuellas me atque deuras?*, ibid. 426 *quin potius degat?*, 936 *quin amplexetur?*, Lucr. I. 798, Sall. Jug. 85. 41, Tac. Ann. IV. 11, and it occurs also, according to the MSS., in Cic. de Rep. VI. 14 and de Leg. I. 4. 14. [See articles by the present writer in Class. Rev. XVI. 3, p. 167 and by Morgan in Harvard Studies XII. p. 232 f. to whom some of the above instances are due. This construction is as yet unrecognized in Grammars; but it supplies the origin of all subordinate constructions of *quin* with the subjunctive; cf. on 493.]

615. **quid ais tu?**, 'I say!', introducing the question *quis illic est?*

616. **compellat**, 'is dunning': cf. Hor. Epist. I. 7. 34 *hac ego si compellor imagine*, 'am brought to book', Sat. II. 3. 297.

617. **praesenti**, 'to your face': cf. 564.

619. **obicere ob os**, 'to fling into the face': cf. on 371.

620. **iubeam?**: cf. on 579.

os uerberarier: cf. Capt. 816.

622. **-ne** (after **uidetur**) = *nonne*: cf. on 362.

623. **genus quod improbissumumst**: cf. 657 f.

624. **istuc quoi sit nomen**, 'to whom that epithet of yours is applied' (= *quoi istuc nomen tribuas*), referring to the word *danista*, just as in 70 *nomen istuc* ('the name you apply to me') refers to *furcifer*, 69. When Tranio said *uideturne idoneus . . . improbissumumst* (= *nonne danista est germanus?* or *nonne nomen danistae meretur propter improbitatem suam?*) he in effect *called* the money-lender a *danista improbus*. Hence Theoropides replies: 'I don't care to whom you apply that name or why you apply it; that is a mere verbal question: what I want to know is what *money* Philolaches owes him'. The word *nomen* often denotes *uocabulum*, e.g. *ita ut nomen cluet* Trin. 496; in Cicero *exsulis nomen* (pro Domo 72), *nomen amicitiae, nomen libertatis*, &c. For the construction cf. 661.

unde sit (asyndeton), 'or whence it is' = 'what is your reason for giving it'.

625. **me scire**: for accus. with infin. after *expeto* cf. Trin. 365.

627. **paululum**, 'a very little'; the diminutive termination strengthens the idea of 'little'. It also determines the form of the reply **quantillum?**, 'a little how much?', i.e. 'what is the amount of your little?' But *quantillum* may also be used without a preceding diminutive, e.g. Curc. 103, Capt. 193, Pseud. 1192, Poen. 1167, Truc. 637: cf. *tantillum* Most. 394, *pauxillum* Capt. 176 (answered by *perpauxillum* 177), *aliquantillum* ibid. 137.

quasi, 'as it were' = about: cf. Ter. Haut. 145, Capt. Prol. 20.

628. **ne censeas**, see on 215.

id, i.e. *quadr. minas*: cf. Trin. 405, Asin. 90, 398.

629. **adeo**, 'thereto': cf. on 280.

faenus creditum audio, 'I hear that credit has been given for the interest'; the money-lender had implied this repeatedly in the hearing of Theoropides.

632. **uelim . . . ut . . .**, 'I only wish that you would ask a single farthing more'. This reference to the *plus petitio* is a thoroughly Roman touch: if the plaintiff in an action demanded more than he had a right to, he was liable to be cast in his suit (*causa cadere, causam perdere*). Four kinds of *plus petitio* were recognized: (i) *re*, when the plaintiff demanded too much, (ii) *tempore*, when he demanded payment before it was due, (iii) *loco* when he demanded payment at a place where the defendant was not bound to pay, (iv) *causa*, when he demanded improperly in other respects. Cf. Cic. de Orat. I. 36. 167, pro Rosc. Com. 4. 10, Plaut. Poen. 732–738.

633. **dicam dare**: cf. on 17, 55.

635. **ego iubeo**, 'I advise it'.

636. **eo est argento factum**, 'has been done with (become of) the money': for this abl. after *facere* and *fieri* see on 222.

639. **homo**, 'the boy'.

iam . . . uortitur (= the classical *uersatur*), 'is already taking to business'.

640. **ita erant ut dixi**, i.e. haunted.

643. **uah**, 'my goodness!', 'whew!', an expression of admiration: cf. on 256.

645. **speculiclaras**, 'mirror-bright', agreeing with *aedis* (acc.) in 642. Tranio here answers his own question (642), not that of Theoropides (*quid ita? = quor non rogem?*).

candorem merum, in loose apposition to *speculiclaras*, unless something has been lost in the text (see critical note).

646. **quid**, 'hark-ye'.

destinat. This verb means simply 'to buy' in Plautus: cf. 974, Rud. 45, Epid. 487. The tense is usually taken to be present ('is he the purchaser?'); but see on *perturbat* 656.

647. **talentum magnum**, an Attic silver talent (again 913) = 60 minae; this is proved by *octoginta minae* 919 (2 × 60 = 120 − 40 = 80). The Attic silver talent was probably called *magnum* to distinguish it from other Greek and foreign talents of less value: cf. Rud. 778, 1344.

648. **arraboni** (1013 = *pignori*, 978), dat. of the end served, 'as part payment', 'on account'. The word is prob. Phoenician (Heb. 'êrâbhôn).

650. **hinc** = *ab hoc* (*danista*): cf. on 547.

ei, sc. *qui uendidit*; for other vague uses of the pronoun cf. 628, 788, Capt. 222.

653. **adulescens**, without reference to age: 'my good fellow', Pseud. 615, Rud. 941 a, Trin. 871, 889, &c.

mecum rem habe, 'you may apply to me': cf. Pers. 576, Truc. 152.

654. Exit *danista*. **Si cras fero**, 'if I get it to-morrow'. This use of the pres. indic. with future reference ('prospective pres. indic.') is common in old Latin, as in English: see 80, 539, with *dum* 99, 683, 688; cf. on 327, Rud. 179, 961. So sometimes even in classical Latin: Sallust, Cat. LVIII 9 *si uincimus* (= *uincemus*), Livy, VI. 15. 6, 38. 7.

IV. 42. 6, Cic. ad Att. X. 3 *dum cognosco* (=*cognoscam*), and often with *antequam*, e.g. Cat. IV 20 *antequam redeo*, Verg. Aen. III. 606 *si pereo* (=*peribo*). This idiom must be carefully distinguished from cases in which the if-clause refers to present time and the principal clause to future time, e.g. Hor. Epist. I. 7. 32 *si uis* ('if you now wish') *effugere istinc, macra cauum repetes* ('you will go back'). Note that the prospective present denotes 'shall' rather than 'will'; so too the present in *quid ago?* (368). Contrast the use denoting resolve, 261.

655. **quod** puts the curse in relation to the last speaker's remark, 'wherein may all the gods confound you!': cf. Amph. 563, Pseud. 1130. Lorenz and Ussing say *quod*=*aliquod*; Dziatzko, on Ter. Phorm. 976 (a line borrowed from our passage), takes *malum* as an independent imprecation and the antecedent of *quod*.

656. **ita**: cf. on 56.

perturbat. It is probable that Plautus used a contracted form of the perf. of the 1st conj. in *-ā́t* or *-aút* (for *-áuit*); this suits here very well, and not only on the ground of the sense: for (1) Plautus uses *paene* or *paenissume* in eighteen other passages with the perfect tense (like Most. 453, 456), and never with the present except in the following passages where it qualifies the predicated adj. or adv. with *sum*—Capt. Prol. 61, Pers. 114, Rud. 1204, Stich. 216: (2) if the form is *perturbāt* it would have a secondary accent on the first syllable (*pèrturbāt*), and an accented syllable is desirable in this place of the verse (see below). For *perturbāt* cf. *disturbāt* Lucr. VI. 587 (MSS.) and notes of Munro ed. by Duff on I. 70, III. 1042, V. 396; Pers. 834 (P.), Asin. 501, Cas. 543, Mil. 1038, Trin. 169, 601. [The above law of accentuation is stated as follows by the present writer in *Class. Rev.* Vol. XX. No. 3, p. 156: The third rise (i.e. arsis) of the iambic trimeter, and the fifth of the trochaic septenarius, is normally introduced by a syllable bearing or capable of bearing a word accent, either principal or secondary, in prose; and if the accent fails here, this defect in the accentual rhythm is either compensated by a word-accent at the next rise but one or else there is synaloepha of the offending word. Cf. Most. 26, 440, 453, 688; 263, 959.]

paenissume, a humorous superlative of *paene*, also in Aul. 466, 668: cf. *pectore penitissumo* Cist. 63 from *penitus*; *ipsissumus* Trin. 988, and the comparative in Poen. 991 *nullust med hodie Poenus Poenior*.

657. **hodie**, 'non tempus significat, sed iracundam eloquentiam ac stomachum', Donatus on Ter. Ad. 215; cf. 1067, 1073, Amph. 398, Men. 217, Rud. 177 ('this blessed day'), &c.; Hor. Sat. II. 7. 21.

658. **minus bono cum iure**, 'more unreasonable'.

660. **ecce autem**, again 676; somewhat like *sed ecce* 496, but here without any adversative meaning, 'behold now': cf. Merc. 748 and note of Lorenz on Pseud. 305 *credere autem?* ('believe, quotha?').

dicisne, see on 261 (instances with the 2nd person).

661. **nomen quaero quid siet**: for the 'anticipation' cf. 254. In questions and dependent questions='what is the name of...?' Plautus always uses **quid** (not *quod*), e.g. *quid est tibi* (or *ei*) *nomen?* and in phrases like *quid eius nomen est?, in ensiculo quid nomen est?* Rud. 1160, 1163.

662. **comminiscere**, here='try and think': cf. Trin. 915 *litteris recomminiscar*. The word is an unfortunate one for Theoropides to use, as it suggests lying ('semper de fictis', Lodge Lex. Plaut.): similarly *circumducat* 680 unintentionally suggests cheating; cf. 845. See Knapp in *Class. Rev.* XX. p. 395 f.

664. **eas**=*eius*, i.e. *Simonis*: 'that is the house which', &c.

665. **calidum . . . mendacium**, 'your best lie, I've been told, is one that is served up piping hot', i.e. straight from over the way, as hot food is served straight from the kitchen: similarly *calidum consilium* Mil. 226, Epid. 141, 256, 284 *calide, quidquid acturu's, age* ('strike while the iron is hot'), Poen. 914: cf. Most. 609 *b*.

667. **quidquid est dicundum**, 'whatever I've got to say', cf. Bacch. 1049 *quod perdundumst properem perdere*.

quidquid dei dicunt (MSS.) can hardly be interpreted otherwise than as 'whatever inspiration the gods suggest'; cf. Aristoph. Equit. 1203 *τὸ μὲν νόημα τῆς θεοῦ, τὸ δὲ κλέμμ' ἐμόν*. Schoell explains it as meaning 'spite of omens' ('nullis ominibus a mendacio deterreri seruum'). See critical note.

668. **di istum perduint**, 'bother the fellow!' i.e. bother the name; I can't remember it. Similarly the sycophant (Trin. 923) on recovering the name Charmides says *qui istum di perdant*.

669. **immo istunc potius**, an aside, to the audience, 'or rather the man you see before you', i.e. Theoropides: for the ambiguity of *istunc* cf. *hic* 540 f.

670. **bonan fide?** 'honour bright?', which Tranio pretends to misunderstand as=*bonan fide emit?* i.e. with the intention of paying.

671 f. **bona**, 'bright enough'; **non bona**, 'rather shady'.

674. **pultadum**, see on 120. So **euocadum** 679.

677. **unum**, 'one and the same', i.e. as before. For *unus*=*idem* cf. Capt. Prol. 20 *una aetas*, 488 *una res est*, Men. 56, 1122, &c.

679. **manufesto**, 'in the act', *ἐπ' αὐτοφώρῳ*, cf. Trin. 911, Pseud. 747, 1160, Most. 511 *man. opprimere*, Aul. 469 *fur manufestarius*.

ocius is a positive in meaning, as in Truc 803, Pseud. 758, Verg. Aen. V. 828.

680. **heus tu**, 'hark-ye', 'I say'.

682. **orare** here='to say', as in *orator, oratio*; cf. Men. 156, Rud. 184, Verg. Aen. VII. 446 *iuueni oranti*, X. 96 *Talibus orabat Iuno*.

683. **dum**, 'until', with the 'prospective present indicative' in subord. clause; cf. on 654. So 688.

foris, 'outside'.

686. **optume**, 'in the nick of time'. For order of words cf. Rud. 805.

dominus, 'owner'.

687. **huc**, i.e. into the *angiportum*, instead of into the house, where he had been told to go (682).

concessero, '*meanwhile* I will retire': this is a possible sense for the fut. perf. to have here and in several other passages of Plautus (e.g. Aul. 666); but see on 526.

688. **senatum consili**, 'a senate of good counsel', a strange phrase for 'a council of deliberation' or 'a session of thought' (cf. Shakespeare, Sonnet XXX 'sessions of sweet silent thought'). For *senatum* cf. 1049 f., Aul. 549 *quid tu te solus e senatu seuocas?* 'from the consultation', Epid. 159, Mil. 592 *redeo in senatum rusum.*

689. **igitur tum**, cf. on 132.

huc = *ad hunc*, cf. on 547.

THIRD CANTICUM (690–746), with predominating cretic rhythm. —Enter Simo from his house at the back of the stage. Tranio, standing in the *angiportum*, listens to his soliloquy.

690. **Melius non fuit domi**, 'I have not been so well entertained at home'; cf. the opening of I. 2. For *bene* (*male*) *esse* cf. 52, 710, Men. 603; sometimes personally, e.g. Men. 485 *minore nusquam bene fui dispendio.*

691. **nec quod**, &c. = *nec fuit hoc anno quod*, 'nor has it been the case this year that', &c.; the *quod*, where we should expect *quom* (cf. 158), **is** possibly employed 'metri gratia'; but cf. *iam diu'st quod*, 'it is long that (= since)', Amph. 302 (MSS., *quom* Goetz-Schoell).

una esca, 'any single meal' (here almost = *ulla esca*), cf. Pseud. 76 *non queo lacrumam exorare ut exspuant unam modo*, 'a single tear', Aul. Prol. 23 *huic filia unast* (= *unica*), Rud. Prol. 39, Aul. 77 *unam litteram longam*, Amph. 697, Asin. 421, Bacch. 968, Truc. 490, Ter. Andr. 118 *forte unam aspicio adulescentulam*, 'one particular girl'. Slightly different uses of *unus* are: (ii) 'one and the same', see on 677; (iii) 'only', 'alone', Stich. 617 *tibi uni*, Curc. 495 *quibus sui nihil est nisi una lingua*, Trin. 166 *unos sex dies*, Bacch. 832, Pseud. 54; (iv) the word becomes weakened so as to be almost = *aliquis* (τις) or even the indef. article. See on 557, 983.

693. **minume**, 'not if I know it'; οὐ μάλα Aristoph. Wasps, 118.

694. **non forte**, 'not accidental' = *non temere*, cf. Aul. 624 *non temere est quod coruos cantat*, Bacch. 921 *quos non dabo temere etiam, priusquam . . .*; so *non temerarium est*, 'not for nothing', Aul. 184.

uisum fuit, for *uisum est*, a frequent form of the perfect passive or deponent in Plautus, e.g. 994, Rud. 217 *prognata fui*, Aul. 457 *coctum ego conductus fui*, Mil. 118, Amph. 457; cf. the pluperf. in 487, 821, and contrast 163 *tectus fui* (no true compound tense).

697. **de prandio**, 'immediately after luncheon', cf. Trin. 215.

699. **tota turget**, 'is in a perfect fury', cf. Merc. 959 *tota in fermento iacet.*

scio stands in parataxis to the other indicative, cf. Men. 599 *amica exspectat me, scio*, Trin. 233 *sic faciam, opinor*, Poen. 1016 *mercator, credo, est*, Pers. 491 *ain, apud mest?* See also on Most. 146, 280.

700. **res mala**, 'a rod in pickle', cf. on 61.

in uesperum, for 'supper', cf. on 67.

701. **cubandum ei est male**, 'he must listen to a curtain lecture'.

702. **cogitare cum an.**, cf. *inuestigare cum an.*, Aul. 715.

703. **si quis . . . habet, neminem**, loosely for *neminem eorum qui . . . habent.* For **atque eam** 'and that' cf. Amph. 742, Truc. 757 (as emended by Gulielmius); *atque ambas* Bacch. 569, Rud. 894.

704. **sollicitat**, 'troubles with its visits', cf. Cas. 226 *myropolas omnes sollicito.*

ibi, 'in such cases', cf. 109.

705. **ueluti**, 'for instance'; cf. on 159, 299 (*uel*).

706. **exsequi**, pleonastically, as in Merc. 934.

certa res est = *certum est*; cf. Trin. 270, Amph. 705, &c.

708. Familiar addresses to the audience were common on the Plautine stage, cf. 280 f., and on Capt. Prol. 10. The tyranny of rich wives is also a favourite theme with Plautus, cf. Aul. 498–535.

ut = *quales*, see on 149.

709 f. **de hac**, 'owing to mine', i.e. by her action: cf. Truc. 741 *de eo* (*argento*) *bene sunt* 'they are enjoying themselves owing to that money', Poen. 317, 733 *qua de re?* Cas. 415, Truc. 632, Pseud. 661; similarly *propter* in Aul. 225. See critical note.

peius fore mihi, impersonal. Plautus also uses the personal *bene sum* = *bene est mihi* (e.g. Truc. 741), but he never has a personal construction like *uxor mea bene est mihi* 'my wife is kind to me'.

quae me habeat male, 'considering how badly she treats me'.

715. **hoc habet**, 'I have him!' 'a palpable hit!' lit. 'he has it!' (metaphor from the arena): cf. Mercutio's 'I have it! and soundly too' Rom. and Jul. III. 1. Tranio is triumphing in imagination at the success of his stratagem, as in Rud. 1143 Trachalio anticipates the discomfiture of his opponent with *hoc habet*, 'so much for Gripus!'

ducerem, 'lead by the nose', cf. *ductare* 845. For the sequence of tenses see on 89 *b.*

716. **dolo . . . dolorem**, a pun like *pessumis pessum* 1171.

719. **quid agis?** 'how do you do?' cf. Hor. Sat. I. 9, 4 *quid agis, dulcissime rerum?* Tranio plays upon the phrase, as in 368.

teneo, 'I am taking by the hand', cf. on 333.

amice facis, 'you are very kind', ironically.

722. **quid nunc**, 'I say': cf. 172.

quam mox? i.e. *finitur quod solet fieri hic*, 'when is this sort of thing to end?' Trans. 'how much longer?'

quid est? 'what do you mean?'

quod solet fieri hic, 'the usual goings on here'.

726. The sentiment is, apparently, 'a short life and a merry', as in Bacch. 1194 f.

729. **musice**, ἅπαξ λεγ. = *μουσικῶς*, 'stylishly'; cf. *ὄψον σκευάσαντα μουσικῶς* Trag. Com. Gr. IV. 583.

730. **uictu**, cf. on 45.

piscatu, cf. 67: for the asyndeton after *uino et uictu* cf. Rud. 930.

probo, electili: for the thoroughly Plautine asyndeton of the two adjectives see on 105 f.; for the meaning of *probus*, on 243.

731. **uita**, 'a life worth living'.

734. **non taces,** 'nonsense!' 'tush!'; cf. Asin. 931, Bacch. 470, 627.

737. The consecutive *ut* clause is suppressed by the interruption of Simo.

738. **pessumo,** sc. *modo*, 'most vilely'.

quaene, i. e. *eamne dicis quae*, 'do you mean the one which', &c.; so Mil. 13 *quemne ego seruaui in campis Curculioniis?* Trin. 360 *quin* (=*quine*) *comedit quod fuit?* Rud. 272, 1019 *quemne ego excepi in mari?* Aul. 437, Catull. 64. 180 *an patris auxilium sperem? quemne ipsa reliqui?* (so punctuated by Ellis), and perhaps Hor. Sat. I. 10. 21, &c. The *-ne* is here purely interrogative, and therefore different from the use referred to on 508. [Correct Palmer's note on Amph. II. 2. 65.]

739. **ei,** an exclamation of alarm (cf. 395, 543, 962), grief (979, 1030), or indignation (265), here standing alone, but elsewhere either preceding a statement or joined with a dat. Richter would here substitute *heu* (De usu part. exclam. p. 563).

740. **quae frangat,** 'to smash'.

ratis, 'est, ut uidetur, *πλάτη* (oar)' Rl., and so Lobeck in Paralipp. p. 439, who compares a fragment quoted by Festus, p. 273 M (from Attius?) *repercutio ratibus mare* (cf. Trag. Rom. Rell.[2] p. 235). It is perhaps more likely that *ratem* here='the timbers' of the ship.

742. **uellem ut tu uelles,** 'I could have wished as you', i.e. I sympathize with you: cf. Seneca, Epist. LXVII 13 *utrum tandem illi dicturus es 'uellem quae uelles' et 'moleste fero' an 'feliciter quod agis?'*

743. **malum corio tuo portenditur,** 'there is a thrashing in prospect for your hide'; cf. Poen. 464 f., 749 f., Curc. 272 (*malum port.*), Asin. 530 (*periculum port.*), Fragm. XLVIII (*in pellibus periculum port.*); Poen. 1205, Rud. 1394. The word *corium* (part of which is preserved by the MSS.) is often used in connexion with corporal punishment.

744. **ferriterium,** a humorously formed word equiv. to *ergastulum*: cf. *ferritribaces uiri* 356, *ferriterus* Trin. 1021.

For the order of words **per tua te genua** cf. Poen. 1387, Hor. Od. I. 8. 2 *per te deos.*

746. **patrone,** 'protector', an expression of gratitude for the promise just made.

clientis, 'protégés'; cf. 407.

747. **hoc quod** &c., 'as to the business on which our old man sent me'. The sentence is not finished owing to the interruption of Simo: for *quod misit* cf. *quod me miseras* 786, *quod missus huc sum* Pseud. 639, *quid hoc quod ad te uenio?* Curc. 457; similarly *id nos ad te uenimus* Mil. 1158, *quid uenit?* Poen. 1010, 992, &c. The accusative is, in effect, adverbial.

749. **quid**=*aliquid*, cf. Pseud. 29 *an habent quas gallinae manus?* Rud. 487 *siquis cum eo quid rei commiscuit*, Ter. Eun. 252 *negat quis, nego.*

751. **liquidus,** 'unclouded', metaphorically; cf. Epid. 643 *animo liquido et tranquillo's*, Pers. 607 *liquidum auspiciumst*, Catull. LXIII 46 *liquida mens.*

tempestas, transl. '*fine* weather', although the word *tempestas* does not in itself mean this (cf. 108): see critical note. Or perhaps construe *quam liquida tempestas* (*liquida*) *esse solet* 'as fine weather usually is'.

755. **gunaeceum,** 'a set of women's apartments': the Greek word commonly used was not *γυναικεῖον* but *γυναικωνῖτις.*

756. The fem. plur. **balineae** is the only form employed by Plautus for 'a bath', whether public or (as here) private.

ambulacrum, cf. on 817.

758. **quantum potest,** 'as soon as may be', prob. impersonally as Rud. 815 *quantum potest . . . amplectitote*, 'as quick as you can', Pers. 51 *sed recipe te quantum potest*, ibid. 142, 578, cf. *qui potest?* Most. 375.

761. **insanum bene,** 'awfully well'; *insanum* is an adv. in Plautus; so Mil. 24 *epityrum estur insanum bene* 'eats *à ravir*' (Tyrrell), Trin. 673 *insanum malumst hospitium*, Most. 908.

762. **neuis,** cf. on 110.

763. **exemplum petere,** cf. *exemplum expetere* 103, 1116.

764. Architects in sunny lands build their houses in such a way as to secure as much opportunity of *shade* as possible.

765. **sub sudo columine** seems to mean 'under a cloudless sky'—nearly the same as Vergil's *nudo sub aetheris axe* (Aen. II. 512). *Columen* is simply the older form of *culmen*, which means 'the cope of the sky' in *sub culmine* Cic. Aratea 260; cf. the use of *uertex* ibid. 24, de Rep. VI. 20. 21, Verg. Georg. I. 242. The reading is, however, not certain; see crit. note.

766. **usquequaque,** 'everywhere' (Mil. 1134, Rud. 1294, Bacch. 735, &c.), here='everywhere else', as in Cic. De Fin. V. 30. 91 *an hoc usquequaque, aliter in uita?*

767. **usque,** 'uninterruptedly', see on 133.

768. **flagitator,** 'a dun'.

770. **Vmbram,** a pun on *umbra* (769): 'if you don't keep any *shade*, perhaps you keep a *jade* from Sarsina?' Sarsina, a town in Umbria, was the birthplace of Plautus.

773. **de exemplo meo,** 'after my pattern', 'on the model of mine'; cf. Mil. 1029 *de meis ucnator uerbis*, i.e. 'take your cue from me', Asin. 210 *meo de studio studia erant uostra omnia.*

774. **eon?** cf. on *quid ago?* 368.

775–783. Monologue of Tranio, as he crosses the stage in order to find Theoropides. Agathocles of Syracuse was a very conspicuous figure in his time, as is shown by his coins, on which he stamped his own head (an unusual practice at that time) and the title **ΒΑΣΙΛΕΥΣ**, i.e. King of Sicily. His greatness was also attested by Scipio Africanus, who in reply to the question who were, in his opinion, the bravest warriors and at the same time the wisest statesmen, replied 'Agathocles and Dionysius' (Polybius, XV. 35). This passage also contains evidence on the date of production of the Greek original of the Mostellaria (the *Φάσμα*), which can hardly have appeared earlier than the year 289 B.C., the date of the death of Agathocles. Compare Intr. p. ix, and on 1149.

776. **duo gessisse**, 'were two men who did', cf. Epid. 626 *quem Apella atque Zeuxis duo pigmentis pingent ulmeis.*

quid mihi fiet tertio? lit. 'what shall be done to (cf. 435) a third person, myself?' = 'what shall be said of', &c. This vicarious use of *fio* is like that of *facere*, see on 116.

777. **solus**, 'single-handed' (=*sine exercitu*).

778. **uehit hic clitellas**, 'here's one old fellow heavily saddled', cf. on 430.

autem like *καὶ . . . δέ*, cf. *neque autem*, 'no more does', Aul. Prol. 30.

782. **magni sunt oneris**, 'they are beasts of great burden', 'they have broad backs': gen. of quality, cf. Men. 100 *escae maxumae*, Hor. Sat. I. 1, 33 *magni formica laboris.*

FOURTH CANTICUM (783–803: bacchiac rhythm.—Dialogue of Tranio and Theoropides; the latter has been waiting in the neighbourhood of the house (right), and now enters in a bad temper.

785. **multimodis**, cf. on 54.

786. **quod**, cf. on 747.

787. **destitisti**, 'absented yourself', lit. 'stood aloof'; '*desistere: discedere, recedere*' Bodl. Gloss. The word is prob. extant in this sense only here and Men. 777 *quid ille autem aps te iratus destitit?* and 810.

788. **id**, vaguely = *ut ei otium esset*, unless *opperiri* can take *otium* as its object; cf. Trin. 744; transl. 'his convenience'.

789. **optines hoc tuom**, 'you stick to your old habit', cf. Trin. 123 *non istuc meumst*, 'that is not my way', 445 *hau nosco tuom*, 'this is not like you', Hor. Od. III. 29, 57 *non est meum, si mugiat*, &c.

tardus ut sis, a noun clause standing in apposition to *tuom*, cf. 992, Asin. 190 *non meumst . . . ad te ut mittam gratiis*, Capt. 583 *est miserorum ut malcuolentes sint.* But the acc. with infin. is also sometimes used in such cases, e. g. Stich. 716 *haud tuom istuc est, uereri te*, Poen. 572 *haud uostrum est, iracundos esse.*

790. **si uoles**, cf. 239.

791. Instead of the regular apodosis (*reperies haud facile esse*, &c.), we have a clause expressing simply the *result* of inquiry; cf. 702 f.

simul flare sorbereque, 'to whistle (lit. blow) and drink at the same time'. There is an Irish proverb, 'It is not easy to whistle and chew meal at the same time'.

793. **uise**, 'look about you', used intransitively as in Rud. 94, 567.

tuo usque arbitratu, 'uninterruptedly, at your discretion'.

797. **quid tandem?** expresses some impatience: 'what is the matter now?' cf. 1000 ('Really? what was it?'), 1108 ('you don't say so?').

798. **ut remittat sibi**, 'to let him have back'; *remittere* = **redhibere** (800), for which cf. Merc. 422 *dixit se redhibere si non placeat.*

haud opinor, 'I think not', cf. on 197.

799. **sibi quisque ruri metit**, 'in the country they make hay while the sun shines', 'charity begins at home'.

male emptae, cf. on 298.

801. **domum trahere**, 'keep it for oneself'. This idiomatic sense

of the accus. *domum* is rare; but the locative *domi* = 'of one's own', and the abl. *domo* = 'from one's own resources', are quite common in a great variety of authors: e. g. *domi est* (sometimes with dat.), 'I have of my own', Bacch. 225, 365, Cas. 547, Mil. 1154, Pers. 45, 122, Poen. 867, Rud. 292, 357, 1335, Truc. 554, Catull. XXXI. 14 (*ridete quidquid est domi cachinnorum*), Cic. Att. X. 14. 2, De Orat. I. 55. 254, Phil. II. 5. 11, &c., Seneca De Benef. III. 3. 1, Juv. I. 119 f.; *domi habeo* Aul. 110, Mil. 191 ff., Ter. Ad. 413, &c; *domi nasci* Cic. ad Fam. IX. 3, Att. I. 19, 3, Acad. II. 25. 80, Seneca Epist. 23. 3, Petronius Cena Trim. 38, Tac. Dial. 9; with other verbs Cas. 224, Cist. 204, Cic. Pro Mur. 24. 49, Sen. Epist. 9. 15, 81. 22, Juv. XIII. 57; *domo doctus* Merc. 355, Poen. 216, Truc. 454; *domo experior* Amph. 637; *domo sumo* Bacch. 648, *domo reddo* Curc. 685; *domo defero* Cic. Pro Cluent. 2. 6, cf. 9. 27; *domo profero* Sen. De Benef. III. 8. 2, cf. Epist. 26. 8. We have a similar usage in English, e. g. 'You have everything at home, Andrew, and need not step out of your way' (W. S. Landor, Imag. Convers. of Milton and A. Marvell).

803. **fiat**, 'it shall be done', a common formula of assent to a command, cf. 1038, Rud. 1037, 1337, &c.: similarly *fiet* Mil. 192, Merc. 302. Both express *promise*: cf. *hodie accipiat* Most. 920.

804. **do tibi ego operam**, 'I am at your service'. In 1009 the phrase means 'to listen to', as in Trin. Prol. 5, Capt. Prol. 6, 54, 618.

808. **mulieres**; the objection of Tranio in 680. The subject is an unpleasant one to Simo and he answers with some warmth; cf. *uoltu tristi* (811).

caue faxis, cf. on 401.

809. **oppido**, see on 136.

810. **ah, caue . . . ingeni** (814), is spoken in a low tone.

obiectes, 'remind'.

811. **hunc**, cf. on 389.

812. **ne uideare**, a final clause, subordinate to the prohibition in the next line; cf. on 215.

gestire admodum, 'to be altogether triumphant'.

814. The subject of **esse** is 'so to act' und.

humani. This is the only passage in Plautus in which *humanus* has the ethical sense 'humane', 'considerate', unless, indeed, it occurs in Mil. 1044. This sense, however, is common enough in Terence, who had come under the influence of Stoicism, as a member of the Scipionic circle: cf. Andr. 113 *haec ego putabam esse omnia humani ingeni, Mansuetique animi officia*, ibid. 236, Hec. 553, Haut. 99 (*humanitus*). In Rud. 767 we have *inhumanum*, 'inhumanity'.

815. Note the copulative conjunction, uniting slightly heterogeneous yet synonymous expressions (*quin tu is?* 'why don't you go?' and *quin perspecta?* 'why not examine?'); for the *quin* is best taken with both verbs: otherwise we should have to put the note of interrogation at *intro*, and this is less natural. Compare Capt. 636 *quin quiescis . . . ac suspende te?* Asin. 254 *quin . . . reice et . . . amoue atque . . . te recipis?* (here the order is inverted). Truc. 631 may be treated in the same

way: *datin soleas atque me intro ducite?* 'will you give me my shoes and show me in?' the latter clause being also an interrogative command. No doubt there are instances in which a copulative conjunction unites a command and a statement, e.g. Most. 1039, Rud. 359, 519, Pseud. 277 f. *audio atque . . . confer*; but it is difficult to quote an instance in which a command is so coupled with a *question*.

816. **factum edepol uolo**, i.e. 'you are quite welcome'.

817. **uestibulum et ambulacrum**, probably two words for the same thing, a space in front of the house, large enough to take a walk in; cf. *ante aedes*, Varro L. L. VII. 81 *uestibulum, quod est ante domum*.

818-827. This passage is full of 'double entente', as Strong and Fay have pointed out: a gesture of Tranio makes it clear that by **postis** he is referring to the two old men.

820. **non uideor**, cf. on 197.

821. **eo pretio**, &c., 'I once paid a fine price for them'; *eo* (emphatic) i.e. *ut pulchrae essent*, 'a suitable price'.

'fuerant'. Simo's *empti fuerant* was merely meant as an equiv. of *empti sunt* (cf. 519 *appellaueras* = *appellauisti*, 822 *emeras* = *emisti*, 487 *oblitus fueram* = *oblitus sum*, Aul. 627 *quod apstuleras* = *quod apstulisti*, ibid. 672, 759, Amph. 383 *peccaueram* = *peccaui*, Asin. 715, Stich. 251; cf. too on Most. 694); but Tranio seizes on the word *fuerant*, as if Simo had meant that the house *had been* his, but was so no longer.

823. **tris minas**, a humorous exaggeration.

uectura, 'carriage', 'freight', cf. Asin. 432.

824. **qui**, an old asseverative particle (originally = 'somehow', abl. of the indefinite *quis, quid*) often joined to *hercle*, as here, Trin. 464 *hercle qui dicam tamen*, Men. 428 *hercle qui tu recte dicis*: similarly we have *ut qui* e.g. Capt. 553, *quippe qui* Aul. 348, *ecastor qui* Asin. 930, *pol qui* ibid. 823, *edepol qui* Mil. 779.

826. **intempestiuos**, 'out of season': cf. Plin. H. N. XVI. 39, 189 *robur uere caesum teredinem* (= *tarmitem*) *sentit; bruma autem neque uitiatur neque pandatur*, Isidorus Orig. XII. 5, 10 *Ita* (i.e. *termites*) *apud Latinos ligni uermes vocantur, quos tempore importuno caesae arbores gignunt* (= Servius on Georg. I. 256).

id uitium, &c., 'that's the only thing that is the matter with them'. The idea of 'only' is understood, as so often in Latin.

827. **sunt inducti**, a loose use of the perfect for the future perf.

828. **enim**. See note on 551. This is one of the few passages in Plautus in which *enim* approaches very nearly to the meaning of 'for'; cf. 926, Capt. 860, Truc. 908, Poen. 286, 604: Clement in *American Journ. of Phil.* XVIII. 4 adds Pers. 62, Pseud. 137, Rud. 922, Trin. 586.

pultifagus, 'porridge-eating', a humorous hybrid, like *pergraphicus* Trin. 1139, *semisonarius* Aul. 516, *subbasilicanus* Capt. 815.

barbarus, 'from foreign parts', just as the Chinese nowadays speak of Europeans as 'barbarians' (e.g. 'the barbarian Eye', see Liddell and Scott under *ὀφθαλμός*). In this passage *barbarus* probably denotes *Roman*, as so often in Plautus, cf. Trin. Prol. 19 *Plautus uortit barbare* i.e. *latine*, Capt. 492 *barbarica lege* = Roman law, *barbaricae urbes* = Latin cities, ibid. 884; for *puls* or *pulmentum* as the diet of the early Romans see Juvenal XIV. 171, Varro L. L. V. 105, Plin. H. N. XVIII. 8, 19 [83]: or, as Scaliger thought, *barbarus* = *Carthaginian*; so too Ussing, who compares Poen. Prol. 54 where *Pultiphagonides* = Carthaginian, and shows from Cato R. R. that Carthaginian woodwork was well known in Greece and Italy, and that *puls* was also known at Carthage as an article of diet. That the Carthaginians were *skilled* carpenters proves nothing; so perhaps were the Romans.

829. **quam arte dormiunt**, 'what fast sleepers they are'. *Dormire* is also applied to an inanimate object in Curc. 153 *ut dormiunt pessuli pessumi*, but Tranio employs the word here as descriptive of the unsuspicious state of the two old men. For similar intentional and self-corrected mistakes cf. Mil. 27, 819, Rud. 423, Amph. 384, &c.

830. **illud quidem**, &c. 'What I meant to say was, how impenetrable!' Tranio again uses a word of ambiguous sense: *coniuent* = (i) 'to close up' (generally), (ii) 'to blink with the eyes'.

831. **quidquid** = *quidque* (indef.), as frequently in old Lat., e.g. Aul. 198 *ubi quicquid tetigerunt, tenent*, Lucr. II. 957, IV. 145, &c., Catull. 68. 28 *quisquis* (masc.) *de meliore nota*. Conversely *quisque* = *quisquis* (relative) in Capt. 798 *quemque offendero*, Men. 717, Mil. 156, 160, &c. Compare *quandocumque* indef. in Hor. Sat. I. 9. 33, *quandoque* relative in Hor. A. P. 359.

832. **pictum**, neut. of the perf. part. pass.; lit. 'do you see it painted up where', &c., cf. Asin. 174 *nam neque fictum usquamst neque pictum neque scriptum in poematis | ubi*, &c.; Men. 143.

ludificat = *ludificatur*, cf. 1151, Capt. 487 (passive), and on Most. 166.

cornix, a type of sagacity (cf. the proverb *cornici oculum configere*), here standing for Tranio himself.

uolturius, a type of rapacity (cf. Trin. 101, Capt. 844), standing for the old men. The picture is supposed to be a fresco, like those found on the walls of houses at Pompeii.

835. **ad me**, 'in my direction'.

836. **intuor**: cf. *contui* 838, *tuĕris* Trin. 708, *intuitur* Capt. 557; on the other hand we have *optuēre* 837, *optuērier* 840, Amph. 900, *optuetur* Mil. 1271, *intueor* Rud. 449: cf. on 42 (*olĕre* and *olēre*).

837. **isto ad uos** corresponds to *huc ad me* (835): note the combination of the second pers. sing. imperat. with **uos**, 'you and your companion'. For the adverb *isto* 'thither' cf. Mil. 455 (MSS.).

839. **ut te apsoluam**, 'to have done with you', 'pour en finir'. Theor. is getting irritated: for *apsoluere* in this sense cf. 652, Aul. 517; rather differently Epid. 465 *te apsoluam breui*, 'I will let you off soon'; Capt. 731 *non uno apsoluam die*.

840. **age**, 'well, well': cf. Mil. 1024.

ignosco, 'I make allowances (for you)'.

aetate, abl. of cause, here = *prae aetate*, cf. Capt. 808. On the sense 'old age' cf. on 196.

non quis = *nequis* 837.

842. **latius demum**, &c., i. e. *quom latius iueris, id demum operae pretium est*, 'it 's not worth your while until you have gone further'; Langen compares Merc. 907 *seruata res est demum, si illam uidero*, i. e. *tum demum . . . si*. Bacch. 271 f. *damnatus demum . . . reddidit* = *tum demum r. postquam d. est*.

latius for *longius intro* is, as Lorenz says, very strange.

843. **eho**, 'ho'; see on 178.

puere (cf. on 308), addressed to a slave in the house.

circumduce: cf. on 60.

844. **ductarem** almost = *ducerem*. Plautus is very fond of frequentatives, cf. *uictitare* 54, *mantare* 116, *rogitare* 368, *recursare* 581, *datare* 602, *territare* 609, *obiectare* 810.

845. Theoropides, in excellent humour, plays upon the ambiguous words *circumducere* and *ductore*. **perductor**, for metrical reasons, instead of *circumductor*, 'a *mis*leader.' Strong translates **nihil moror ductarier** 'I'd rather not be taken in': cf. *perducere* Hor. Sat. II. 5, 77.

847. **quidquid est**, 'come what may', 'in any event', cf. Mil. 311 *hercle, quidquid est* ('come what may'), *mussabo potius quam inteream male*, Truc. 254, Curc. 694.

perductet: for the subjunct. cf. on 230.

848. **aedis dico**, 'I am referring to the house', = *aedis* (accus. plur.) *perductorem dico*, 'I mean some one to conduct you through the house'; for the accus. depending on a noun of verbal character cf. *iusta orator* Amph. Prol. 34, and note on 100 above.

ergo . . . igitur: in this apparently pleonastic expression the two words have not exactly the same meanings: *igitur* means 'then' (see on 132), *ergo*, 'well', as in 1119; or 'indeed'. This is a sense which *ergo* often has in Plautus, though it is not etymologically connected with the Greek ἔργῳ; cf. Epid. 477 *haec ergost fidicina; hic alia nullast*, 'this is indeed (really) the lute-girl; there is none other here', Bacch. 125, &c. Hence the combination *ergo igitur*, which recurs in one other passage (Trin. 756, a question). For *ergo* in surprised questions see 972.

849. **mane uideam**, parataxis; cf. *mane: hoc quod coepi primum enarrem* Ter. Haut. 273, Plaut. Cas. 999 *opinor credam*, Trin. 1136, *cedo* 373, *uis* 578.

uideam ne: cf. 966, Capt. 127 *uisam ne . . . turbauerint*.

850. **est**, 'off with you!' It has been shown by Spengel and Richter (Studem. Stud. p. 506 f.) that the *est* which appears in all the MSS. in this passage is a genuine Latin interjection, employed in scaring away animals, and different from the *st* = 'hist' which is used in enjoining silence (cf. 489, 506).

Dogs were commonly kept at the door of a Roman or Greek house; here either a live dog, or, as suggested by Thompson, a stuffed 'property dog' becomes visible on the opening of the door: see Class. Rev. IV, p. 381, XX. p. 440.

abin: see on 261 (instances with the 2nd person).

851. **etiam**, 'still', cf. 522. Or possibly **at etiam** = 'what?', cf. Rud. 711, Amph. 1025, Capt. 563, Trin. 991.

852. **feta**, 'Significatur κύων κνοῦσα, *praegnans*', Bücheler. In Poen. 1236 a quiet dog is compared to oil, *ita hanc canem faciam tibi oleo tranquilliorem*.

quaeuis, 'every other'. Note the gender of *canis* in 850, 854.

853. **eo**, 'I will go', see on 261.

commode: cf. on 255.

bene ambula, 'farewell', lit. 'walk well', cf. Capt. 452. Exit Simo (right, *ad forum*).

856. **molestum**, 'tiresome'.

ignauom, 'timid'.

857. **haud usquam**, here 'no*whither*'; so *nusquam* Capt. 173, Cist. 702; cf. Trin. 314 *ne penetrarem me usquam*. Theoropides, followed by Tranio, enters Simo's house at the back of the stage, which is thus left vacant.

The FIFTH CANTICUM (858–903) falls into two parts: (*A*) 858–884, Solo of Phaniscus; (*B*) 885–903, Duet of Phaniscus and Pinacium.

Enter Phaniscus (right) from the town, in a good humour. He has come to fetch his master home (cf. on 313 f.), and indulges in some self-satisfied reflections upon the difference between a *seruos frugi* and a *seruos nequam*: cf. Aul. IV. 1, Men. V. 6.

858. **quom**, 'though', with the indic., as usual in Plautus; see on 29.

malum = *mala res*, 61.

859. **utibilis** = *utilis*, lit. 'usable', with the ordinary passive sense of adjectives in *-bilis*; several times in Plautus and once in Terence (Phorm. 690).

860. **qui nil metuont**, i. e. who are too audacious.

862. **reprehensi**, 'caught and brought back again'. The word prop. means 'to seize from behind' (by the *pallium*), cf. Trin. 624.

864. **faciunt a malo**, &c. 863–869 can no longer be restored with any success from the corrupted text of the MSS. The first line sounds like a piece of slaves' slang, meaning 'they get perquisites in the shape of punishment'; cf. Asin. 277, where after Leonida has ironically offered to make a present of the stripes that he has received, Libanus remarks: *largitur peculium: omnem in tergo thensaurum gerit*. But the preposition *a* should be *de* or *e* and *peculio* should be *peculium*.

quod nequeunt is perhaps the beginning of a clause meaning 'because they cannot get perquisites by good behaviour'.

869. **sincerum**, 'unbroken', 'whole': cf. Rud. 756 f.

uotem from *uoto*, an archaic form of *ueto*, often found in Plautus.

uerberare (MSS.) should be *uerberari* (passive).

870. **si huic imperabo**, &c., if genuine, perhaps means 'if I make this (my back) obey me (by avoiding the whip), I shall get a nice roof to cover it'. Or *huic* may be his master, and the sense 'if I humour him so as to rule him'; but we should then expect *parebo*.

871. **malum quom**, &c., 'when it rains blows on others': cf. on 654.

873. **boni sunt, bonust** is equivalent to a conditional sentence; cf. *negat quis, nego; ait, aio*, Ter. Eun. 252.

874. **nam**: cf. on 133.

875. **peculi** here in the proper sense, 'savings'.

plagigeruli: cf. Pseud. 156 *plagigerula genera hominum*, ibid. 181 *munerigeruli*, Truc. 551 *damnigeruli*, Cas. 262 *scutigerulus*.

876. **uocitantur**, i. e. by a fellow slave. Supply 'they reply' at the end of this line.

877. **non eo**, 'I won't go'; cf. *eo* 853.

878. **quod properas**, 'what you are in such a hurry for', 'what your haste means'; cf. on 747.

gestis aliquo, 'you are itching after some favourite haunt': cf. *domum cupio* Trin. 841 (P), Bacch. 278 (MSS.), *domum studeo* Ter. Hec. 262 (*Scottice* 'I want home'), and note on *promisi foras* Most. 1004.

mula. The Romans commonly used *mulus, mula* as a term of abuse equivalent to the English 'ass'; cf. Catull. 83. 3 *mule, nihil sentis*. But stupidity and obstinacy are not here to the point; perhaps transl. 'beast'.

879. **bene merens**, 'for my good services'.

hoc preti: cf. *hoc negoti* Trin. 580, *hoc operis* Amph. 463.

inde: cf. on 547.

abii foras, 'I went out', i.e. I left them. But the sense seems incomplete without *solus*, which belongs to the next line.

881. **crastini** (locative) = *crastino*, cf. *die septimi* Pers. 260, Men. 1156. Gellius (X. 24. 1 ff.) says that *diequinti* or *diequinte* (pronounced as one word) = 'on the fifth day' was the regular phrase in the time of Cicero; and quotes as similar expressions *die pristini, die proximi, die crastini*; cf. *postri die* = *postero die*, &c.

882. **bubulis exuuiis**, 'cowhide'; cf. *censione bubula* Aul. 601.

883. **postremo**, 'in a word', to cut the argument short, cf. 198.

884. **bucaeda** properly means 'butcher' according to the gloss quoted by Loewe (Prodr. p. 167) *bucidae: qui boues caedunt*; Phan. uses it here in a different sense, 'consumer of bulls' hides' (by being flogged with them); cf. *ferritribax* 356, *flagritriba* Pseud. 137, *ulmitriba* Pers. 268, *ulmorum Acheruns* Amph. 1029. We might translate freely 'They shall go in for tanning much sooner than I take up the rope business'.

sim: for the subjunct. see on 230.

Enter Pinacium (right). After having at first refused to obey orders (perhaps as a result of the box on the ear, l. 314) he has changed his mind and now follows Phaniscus. Catching him up at the door of the house, he gives vent to his jealousy and hatred.

885 *b*. **etiam respicis?** cf. on 383 and 261 (instances with 2nd pers.).

886 *b*. **ut fastidit**: cf. on 149.

888. **enim**, 'Why', cf. on 551.

perduci: cf. 845–7.

889. **mihi sum**, lit. 'I am so for *myself*', i. e. 'that is my affair'; so again Bacch. 73.

890. **ferocem facis te**, 'you put on a bold face'; cf. Curc. 539 *ne te*

mi facias ferocem, Mil. 1034 *face te fastidi plenum*, 'pretend to be fastidious', Asin. 351, Catull. 97. 9 *se facit esse uenustum*.

uah: cf. on 256.

891. **fumus**, prob. a trans. of *καπνός*, used like the English 'gas' in the sense of 'foolish chatter'; cf. Plato Repub. IX. 581 D *καπνὸν καὶ φλυαρίαν ἡγεῖται*, Aristoph. Wasps 144, 151, 324 f., Clouds 320, 330. But instead of directly calling the taunts *fumus*, Phan. first pretends to cry (**oculi dolent**, 'my eyes are smarting'), and then introduces his repartee *fumus* by way of an answer to Pinacium's *quor*? cf. Mil. 324 ff. *SC. abi ludis me. PA. tum mihi sunt manus inquinatae. SC. quidum? PA. quia ludo luto.* There is a similar joke about tears and smoke in Asin. 619 f. *LI. num fumus est haec mulier quam amplexare? ARG. quidum? LI. quia oculi sunt tibi lacrumantes:* cf. Horace's *lacrimoso non sine fumo* (Sat. I. 5. 80).

892. **plumbeos nummos**, 'base coin', i. e. stale jokes; cf. Cas. 258 *nummus non est plumbeus*, Martial I. 99. 15 *plumbea selibra*, 'a leaden halfpenny'; Aristoph. Clouds 913 contrasts *μολύβδῳ πάττειν* with *χρυσῷ π*.

894. **nouit erus me**: so Asin. 456, 'I have Master's confidence'.

896. **obtemperem**, see on 301.

nequeas, 'can't' = 'won't', sc. *obtemperare*. The subjunct. is contrary to the usual Plautine idiom (see on 29); it may perhaps be explained by the principle of parataxis: 'Am I to listen to you and are you all the while to be unable to do the same to me?' So Frank (Attraction of Mood in Early Latin, p. 9).

897. **apstine sermonem**: cf. *apstineo manum* 292.

902 *a*. **addecet**, i. e. as one is not surprised to find dissolute persons (viz. drunk). For *ut* = *quales* see on 149.

902 *b*. **eo magis**, i. e. because drunken men are quarrelsome.

Enter Tranio and Theoropides, from Simo's house. They converse without observing and unobserved by the *aduorsitores*, who remain in the background in front of Theoropides' house.

904. **mercimoni**, 'purchase'; cf. 915 *istoc mercimonio*, Cic. Fam. IX. 261; Att. XIII. 10. 1.

907. **ecquid placeant**: cf. on 556.

908. **quid porticum**, 'What do you think of the portico?': *putas* or *censes* must be supplied; cf. Trin. 811 *quid illum putas natura illa atque ingenio?* Ter. Andr. 853 *quid illum censes?* Cic. pro Rosc. Am. 17. 49.

insanum bonam: cf. on 761.

909. **in publico**, 'on the piazza', 'in the public streets'; cf. Capt. 809 *in publico*, 'in the street', Stich. 614 *in publicum*, 'into the street'. So too in classical Latin: Cic. pro Cluent. 9 27, Caes. B. G. VI. 18. 3, and often in Tacitus.

911. **longe** = *multo*; cf. on 316.

912. **mercimoni lepidi**, gen. of exclamation, in imitation of the Greek idiom, e. g. *τῆς τύχης*. The only parallels are Propert. V. (IV) 7. 21 *foederis heu taciti*! and Lucan Phars. II. 45 *o miserae sortis*!

913. **talenta magna**: cf. on 647.

istis, vaguely, for *eis* or *illis*, cf. 669. For similar vagueness of *hic* cf. on 540. In 918, 919, 921 the same person is variously described as *iste*, *hic*, *ille*; in 1155 by *is* and *ille*.

917. **subegi**, sc. *filium tuom*.

faenore: cf. on 532.

918. **isti**, 'the man who sold it', cf. on 913.

arraboni: cf. on 648.

920. **ita enimuero**, 'let it be so'.

ne qua causa supsiet, 'that there may be no excuse for demur in the background'.

921. **uel**, 'or rather'; cf. on 299.

denumerauero: cf. on 526.

922. **at enim ne . . . sit**, lit. 'but, look you, let there not be', equivalent to 'but perhaps there may be'. The phrase can be explained without the ellipsis of *cauendum est* or *metuo*; cf. Aul. 647 *ne inter tunicas habeas*, Stich. 600 *at ille ne suscenseat*, Pers. 541, Rud. 775. **quid captionis**, 'some trap'; cf. Cic. pro Quinct. 16. 53 *si in paruola re captionis aliquid uererere*. Plautus uses the word *captio* in five other places, and always in the sense of 'trap', 'quibble': 1144, Asin. 790, Epid. 297, 701, Truc. 627. Lorenz and Ussing explain the dat. of the MSS. (which might possibly be retained in the above sense) as =*fraudi*, *detrimento*, a very rare sense (cf. Cic. Att. V. 4. 4, Gaius Dig. XXIX. 3. 7, Lex Rubr. col. 1, V. 45) and not so suitable to the present context as 'trap'.

923. **ioculo modo**, 'even by way of a joke', 'even in fun', cf. Rud. 729 *occupito modo illis adferre uim ioculo pauxillulam*, Stich. 23, Merc. 933.

925. **quia** = '(you ought to do so) because'; cf. Men. 370, Mil. 1140.

postquam sum: cf. on 156.

926. **enim**: cf. on 828. Here = '(quite true) for'.

eam mi habeas, &c., 'for that (*eam*, cf. on Rud. 906) you should be grateful to me and my character'. This combination (*ego atque animus meus*) is quite Plautine: Trin. 394 *hoc unum consolatur me atque animum meum*. Compare such expressions as *sese atque aetatem suam* Rud. 486, *caput atque aetatem tuam* ibid. 1346, 375. *Mihi atque animo meo* is found also in Sallust, Cat. 52. 8. The phrase as used by Tranio is meant as a mere periphrasis of *mihi*; but Theoropides interprets it humorously as though there were *two* persons against whom he had to be on his guard. For the subjunct. cf. Epid. 294 *Epidico habeas gratiam*.

928. **sat sapio**, 'I show my good sense'.

aps te modo uno: i. e. as distinct from your *animus*.

tecum sentio: an ironical *aside*.

929. **rus**. The statement that Philolaches is in the country has nowhere been made in the text as we have it; perhaps, as Ussing says, Theoropides is supposed to draw this inference for himself, believing, as he does, that the town house has been sold.

930. **curriculo** (cf. on 362) with *ueniat*.

licet: cf. on 402.

931 f. An *aside*, after which exit Tranio, leaving Theoropides in the front of the stage. But instead of going off to the country Tranio makes his way through the *angiportum* (see 1045) to the back of the house, in order to liberate Philolaches and his party.

illac: with a gesture.

per posticum: cf. 1045 f. Tranio desires to release his friends from the 'state of siege', 1048.

congerrones (again 1049, Pers. 89, Truc. 100), 'boon companions': Ter. Haut. 1033 has the uncompounded *gerro* = *nugator*. Varro, Festus, and Nonius derive from *gerrae* = γέρραι, a Sicilian word of Hebrew origin = 'shame'; whence γέρρων, 'a mummer'. (Sonny, Archiv X. 377 f.)

932. Note the subjunctives in the dependent questions, and cf. on 149.

hinc = *ab hac parte* 'in this quarter', cf. Amph. 229 and on 1062.

933. Phaniscus and Pinacium, standing in the background, resume their conversation and so attract the notice of Theoropides.

934. **cantantem**: sc. *fidibus*, i.e. 'performing'.

935. **illisce**: cf. on 510.

937. **etiamne**: cf. Men. 697 *etiamne astas? etiam audes mea reuorti gratia?* and on 383.

fabula, 'mystification', 'scene', cf. 510.

939. **aedis frangitis**: cf. 453, 899, and Shakespeare, Taming of the Shrew, V. 1 'What's he that knocks as he would beat down the gate?'

943. **non sunt**: i. e. *non sunt res alienae mihi*. (See critical note.)

944. **aut**: i. e. either he has done so, or else, &c.

defrustrari: a new compound of *frustrari*.

947. **nimium delicatu's**, 'you're too saucy'; cf. Mil. 984 *uah! delicatu's*, Rud. 465 *sed ubi tu's, delicata?* Similarly *delicias facere* = 'to make fun', Men. 381, &c.

949. **nam**: i.e. 'I don't mind telling you: for', &c., cf. 133.

probus, 'honest'.

952. **elleborosus**, 'a confirmed maniac', lit. 'a subject for hellebore': cf. Rud. 1006 *TR. elleborosus sum. GR. at ego cerritus*.

erras peruorse: cf. on 316, 495.

pater is not disrespectful here: cf. Trin. 877, 884.

953. **certo scio**: cf. on 303.

954. **habitare**: sc. *eum*, cf. on 55.

sex mensis. In l. 470 we were told that it was *seven* months. This is the sort of inaccuracy that would have been avoided by a more careful dramatist than Plautus was; see Langen, Plaut. Stud. p. 174.

somnias. For the metaphorical sense cf. 1013, Rud. 343, 1327.

955. **molestu's** = *molestus es* (imperative): cf. Rud. 1254.

956 f. **nudius tertius, quartus**, &c.: cf. Truc. 509 *nudius quintus*, Trin. 727 *nudius sextus*.

usque, 'and so forth', 'right on'; see on 63.

958. **triduom unum**, 'for a single period of three days'.

desitumst is followed by the pass. infin., like *coeptum est*.

959. **esse et bibi.** The combination of active and passive infinitives in this and the following lines, dependent upon *intermissum est* (cf. on *desitum est* 958), is lax writing; so too the repetition of **ducere** after **duci**: but similar awkwardnesses are not unexampled in Plautus; cf. 199.

960. **duci**: cf. on 36.

pergraecari: deponent, as in 22, 64; though there would not be much difficulty in regarding it as passive, cf. on 166, 371.

961. **istaec**, 'what you say'; cf. *istic* (964), 'in that house (by which you stand)'.

963. **pergam porro percontarier**: cf. 63 and for the alliteration 32.

965. **praeter speciem stultus**, 'more of a fool than you look'.

966. **uide ne** = ὅρα μή 'see to it that . . . not', i. e. 'I suspect that'.

merenda: probably a light afternoon meal, like the modern Italian *merenda*. The only other passage of Plautus in which the word appears is Vidul. 50 ff. *NI. nec mihi nisi unum prandium quicquam duis praeter mercedem. DI. quid merendam? NI. ne duis, neque cenam:* here the *merenda* is spoken of as different from both the *prandium* and the *cena*, and this is confirmed by the definitions of the word given by Nonius, p. 28 (who quotes a fragment of Afranius), and Isidor. XX. 2. 12: so Calpurnius, Idyll. V. 61; though Festus, 250 *b*, 8 f. identifies *merenda* with *prandium*; cf. Marc. Aurel. in Fronto, Epist. IV. 6. A certain time may well be supposed to have elapsed since the interview with the *danista* (*iam adpetit meridies* 651) and the *prandium* of Simo 690 ff.

967. **ampliuscule**, 'somewhat too freely'. The adverb is used by Sidonius, Epist. III. 16, and the adj. by Apuleius, a great imitator of the language of Plautus (De Magia, p. 322. 19): it does not occur elsewhere in Plautus, but may be paralleled by *meliusculus* Capt. 959, 968, Curc. 489, *plusculus* Pers. 21, *saepiuscule* Cas. 703.

968. **ne**: i. e. *uide ne*, 'I suspect'.

alias aedis, 'the wrong house'.

perperam, 'by mistake'.

969. **qua oportet . . . quo uenerim.** For the change of mood see 199 and on 149 and 254; cf. Amph. 17 *quoius iussu uenio et quam ob rem uenerim*, ibid. 346, Bacch. 736.

quo uenerim noui locum = *ad quem locum uenerim noui* (a dependent question).

972. **Philolachesne ergo?** 'Indeed? Philolaches?' 'Philolaches, did you say?' *Ergo* adds a note of surprise to the question; cf. Trin. 901 *ergo ubi?* 'why where?' Pers. 18 *satin ergo ex sententia?* 'well but (are you getting on) as you wish?' On *ergo* ('indeed') in statements see on 848.

ita: **Philematium quidem**, 'yes: and she is called Philematium'.

973 *a*. **talentis**: ironically.

973 *b*. **ualide**, 'very much'; cf. Pseud. 364 *CA. legirupa. BA. ualide* ('very much so').

974. **destinatum** (MSS.) seems to be part of a deponent *destinor*, equivalent in sense to *destino* (646).

977. **quid is? emit . . .?** 'Tell me, has he bought?' cf. Mil. 958 *quid hic? undest?*, ibid. 961, 1021, and on *quid nunc?* Most. 172.

hinc proxumas, 'next door to my house'.

978. **non aio**, 'I don't say that' = 'I say no to that'; cf. on 197.

huic, 'the man who lives here', with a gesture.

979. **neque istud aio**, 'I don't say that either'.

perdis: sc. *me*; 'you are breaking my heart'.

980. **uera cantas**, 'your tale is true'; cf. Rud. 478 *eapse cantat quoia sit*, 'it tells its own tale, as to who is its owner', Bacch. 985 *metuo ne idem cantent* ('tell the same tale') *quod priores.* The whole truth suddenly dawns on Theoropides.

patris amicu's. That Phaniscus does not recognize Theoropides is explained by the fact that he has been absent three years (cf. 440); Phaniscus is no doubt a new slave purchased during the interval; so too Pinacium.

981. **heu edepol**, &c., 'Alas! his father whom you speak of is wretched indeed'. The combination *heu edepol* (here supported by A) is probably to be read in Asin. 292, Epid. 72, Men. 908, though *eu edepol* is preferred by some editors: cf. *heu hercle* which is certainly the right reading in Men. 731, Mil. 1056, Rud. 821, &c. *Heu* is exactly opposite in meaning to *eu*: it is an 'interiectio dolentis', and occurs chiefly in phrases like *heu me miserum*, *heu misero mihi.* Contrast the *eu edepol* of 241, &c.

praedico, as Langen shows, does not here mean 'to call', but 'to speak of'; lit. 'you speak of his father as wretched'; cf. Aul. 314 *edepol mortalem parce parcum praedicas*, Rud. 654, Mil. 968; similarly with *ut*, Mil. 471 *edepol ne tu tibi malam rem repperisti, ut praedicas*, 'according to what you say', Pseud. 749.

hoc: explained by *triginta minae*, 982 (apposition); cf. *id* 628.

982. **prae quam**, &c., 'in comparison with the other extravagant expenses which he incurs': for *prae quam* see on 1146.

dapsilis: cf. *dapsilis dotes*, Aul. 167.

983. **unus seruos sacerrumus**, 'one particular rascal of a slave'. Here *unus* is little more than *aliquis* or *quidam*; cf. 1001, Epid. 453, Stich. 153; with an adjective Capt. 482 *dico unum ridiculum dictum*, Truc. 251 *sed est huic unus seruos uiolentissumus* (a passage very similar to the above). Lorenz, however, takes *unus* as merely intensifying the superlative, according to the well-known classical idiom, as in Capt. 278, Asin. 521 *unam mulierem audacissumam*, Mil. 56 f. *unum inuictissumum.*

istic: vaguely for *illic*; cf. on 669, 913.

984. **uel Herculei conterere quaestum**, 'squander the gains of Hercules himself'. For *uel* cf. on 299. *Herculis quaestus* is a proverbial expression for 'great wealth': it was customary to offer a tithe (*decuma*) of any windfall to Hercules, who thus became the god of gain; cf. Bacch. 665 f. *si frugist, Herculem fecit ex patre: decumam partem ei dedit, sibi nouem apstulit*, Stich. 233, 386, Hor. Sat. II. 6, 12 *dives*

amico Hercule.—For **Herculei**, gen. according to the 5th decl. (Lindsay), cf. *Philolachei* 374.

potest, 'might', i. e. would be able: the indic. as in classical Latin.

985. **misere miseret**: cf. on 362.

qui . . . ei (986) = *cui*: cf. on 250.

986. **corculum**, 'his poor heart': cf. Cas. 361.

989. **abisse**: sc. *eos*; cf. on 55.

991. **paenula**: i. e. protection; cf. Non. 304 a *paenulam abusiue ad omne quidquid tegit nobilissimi ueteres transtulerunt.*

992. **ut . . . curem**, 'fearing my master and minding my business'. For the noun clause cf. on 789 and Cic. Tusc. I. 24. 56 *si nihil esset in animo nisi id ut per eum uiueremus.* Exeunt *aduorsitores* (right).

993–998. After a brief soliloquy of Theoropides, enter Simo.

993. **ut uerba audio**, 'according to what I hear'; cf. Trin. 729 *ut rem narras*, Mil. 471 *ut praedicas* (quoted on 981).

994. **uectus fui**: cf. on 694 (821).

995. **solas**, 'desert': cf. Ter. Phorm. 978.

ultumas, 'remote'.

996. **circumuectus**, 'cruised round'.

ita: cf. on 56.

997. **unde**: cf. on 547.

998. **quid agis tu?** 'how are you getting on?' = 'how do you do?'; for the answer cf. 368, Ter. Eun. 271, &c.

999. **processit** = 'turned up'.

ad forum: cf. on 252.

1000. **etiam**, 'yes': cf. Amph. 544. So too Cic.

tandem: cf. on 797.

1001. **nouom**, 'unusual!' ironically and with irritation.

unum = *aliquem*: cf. on 691 and 983.

1002. **modo**, 'not long before'.

uae capiti tuo: here, as often in Plautus, little more than 'a truce to your jokes!'

1003. **otiosus**, 'like one who has nothing to do'.

res nouas, 'news'.

1004. It was customary to invite to dinner an acquaintance who had returned home from a journey; cf. 1129. Simo excuses himself.

foras: sc. *me iturum esse*, which words, however, are always omitted in the phrase *promittere ad cenam (foras)*; cf. Men. 794, Stich. 596. Similarly one may nowadays in Scotland hear the expression 'to promise out': cf. note on 878.

1005. **ne censeas**: probably a final clause; cf. on 215, 613.

1006. **qui**: indef. pronoun = *quis*.

1007. **uel**, &c., 'if you like (cf. on 299) I don't mind dining at your house'. For the ἀπροσδόκητον cf. 253, Trin. 991 f.

cenauero: cf. on 526.

1009. **operam da**: cf. on 804.

maxume, 'by all means': cf. 1141.

1010 f. **quod sciam**, 'to the best of my knowledge', with subj. as in classical Latin. The sentence is an interrogative statement (as distinct from a question): 'You have, I believe, . . .?'

1017. **quod negoti**: cf. on 904.

ut . . . gesserit? cf. Pers. 132 *me ut quisquam norit?* lit. 'how should any one know me?' = 'to think of any one knowing me!' Cic. Cat. I. 9, 22 *tu ut umquam te corrigas?* cf. too on 301 (ii). Similarly with pres. subj. 1172, Asin. 884 f., Aul. 690, Bacch. 843, Curc. 616, Pseud. 516, Rud. 1063; with imperf. subj. Mil. 962.

1018. **negoti**. The pronoun on which the genitive depends (*aliquid*) is suppressed, as Simo interrupts himself, and turns his exclamation into a question.

1023. **ne**: final, '(I say this) in order that . . . not': cf. on 215, 613.

postules: cf. on 259.

1025. **hinc**, 'from this quarter' = 'from us'; cf. 596, 1039, and on 547.

1026. **huc me adspecta**: cf. Amph. 750 *age me huc adspice. Huc* is equivalent to *ad me* (cf. 689 where it = *ad hunc*), so that there is a slight tautology. In the lacuna of twenty-one lines which occurs after 1026 e (see critical note) Theoropides no doubt arrived at a complete understanding with Simo on all the points of the case. This is one of the most important scenes in the play, and it is unfortunate that it should have been mutilated. The contents of the lacuna can, however, be guessed from lines 1084–89.

1027. **aiebat**: sc. Tranio, whose name doubtless occurred in the lacuna. The past imperfect tense of *aio* often represents the lacking perfect, cf. 806, 1002 and Seyffert. Jahresbericht, 1886–9, p. 32.

1028. **ideo**: i. e. with a view to the marriage.

hic: adv.

aedificare in tuis (sc. *aedibus*): i. e. to enlarge your house.

1030. **uocis**, &c., 'I am speechless', ἀφασία μ' ἔχει.

1032. **turbauit**: cf. on 416.

exturbauit corroborates *turbauit* (cf. *radicitus*, *exradicitus* 1111 f.).

1033. **indignis modis**, 'shamefully'; for the plural see on 54.

1034. **quid tu ais?** seems to express astonishment ('What do I hear?') and is different from *quid ais tu?* in 615.

1035. **deludificor** (deponent) should be added to Lewis and Short.

in perpetuom modum: see on 536.

1036. **bene**: cf. on 316.

operamque des: cf. on 804.

1037. **mecum una simul**: cf. Pseud. 410 *uideo Simonem una simul cum suo uicino*, Poen. 553 *omnes simul didicimus tecum una*, and on Most. 100.

1039. **eadem opera**, 'at the same time', always with a future or future-equivalent in Plautus, e. g. Capt. 450 and (without *opera*) ibid. 293, 459. **-que**: cf. on 815.

narrauero: cf. on 526.

1040. **quis** = *quibus*: cf. Amph. Prol. 44, Curc. 552, Ter. Andr. 630. For *quis exemplis*, 'how', cf. 192, 212.

eludificor should be added to Lewis and Short.

1041–63. Monologue of Tranio, who enters from the *angiportum*.

1041. **non nauci esse** = *nihili esse*. Cf. Truc. 611 *amas hominem non nauci*, Bacch. 1102 *seruom non nauci*, fragment of Parasitus Piger *ambo sumus non nauci*, Cic. de Div. I. 58, 132 *non habeo nauci Marsum augurem*.

1042. The derivation of the word **naucum** was no doubt a matter of speculation even in the time of Plautus (cf. Festus, p. 166 M.); possibly it is connected with *nugae*, as Ritschl thought. Schoell thinks that when Tranio says that he does not understand the *word* he means that he does not understand the *thing*, i. e. that he is not good for nothing. But *nauci* does not mean good for nothing; that is *non nauci* ('not worth a straw').

1043–44. **nam**: i. e. 'I myself know how to behave *in rebus dubiis*; for', &c.; cf. on 133. Line 1042 is, of course, parenthetical.

For **accersere** cf. 1093 and on Rud. 1056.

1045. **illac**, 'down there', pointing to the *angiportum* which was a side street leading between the houses of Theoropides and of Simo to the gardens at the back; cf. on 931 f.

1046. **ostium quod**: by attraction for *ostii quod*, as often in Plautus; so (with antecedent repeated after relative clause) 250.

angiporto (so A): abl. of *angiportum*, n., 2nd decl., which is the ordinary form of the word in Plautus (except Cist. 124 P) as in classical Latin: cf. the plural forms *angiporta* Cist. 384, Pseud. 1235, *angiportis* Pers. 444.

1050. **quoniam**: here with its original temporal meaning, as often in Plautus (though not in Terence), e. g. Asin. 350, 711, Mil. 129; it is derived from *quom iam* (cf. ἐπειδή) as *nunciam* from *nunc iam*, *etiam* from *et iam*.

atque, 'forthwith', or 'lo and behold', introducing the principal clause; cf. Bacch. 278 f. *forte ut adsedi in stega, atque ego lembum conspicor*, Epid. 217, Poen. 650 f. This seems to be a 'vulgar' idiom, used only by slaves and common persons in Plautus. It must be distinguished from that of 488, where *atque* connects two coordinate clauses.

me ex senatu segregant: i. e. refuse to allow me a voice in the deliberations; cf. on 688. Philolaches and his friends have determined to make a clean breast of the matter; so Tranio will save his own skin by a new ruse; cf. 1060–61.

1051. **uideo**: an historical present, accompanied by the same tense in the principal clause; see latter part of the note on *postquam sum*, 156.

me uenire: lit. 'that I was being sold', i. e. that I was being 'given away': this metaphorical phrase, which may be the source of the English phrases 'sold again!', 'what a sell!', &c., is fully explained by Bacch. 814 ff. as derived from the sale of slaves by auction: *CH. O stulte, stulte, nescis nunc uenire te, atque in eopse adstas lapide, ut praeco praedicat* ('as the auctioneer says'). *NI. Responde: quis me uendit?* To be put up for sale to the highest bidder is thus equivalent

to being flouted or tricked or betrayed. Similarly we find *habere aliquem uenalem*, Bacch. 977, Mil. 580.

in meo foro, 'in my own market', i. e. in a market in which I might have expected to be master of the situation: or *in meo foro* may be a judicial metaphor; equivalent to *ubi mei sunt iudices*; cf. Cic. 2nd Verr. III. 15, 38 *ne quis extra suum forum uadimonium promittere cogatur*; for the opposite of *in suo foro* see Martial, Pref. to Book XII *uideor mihi in alieno foro litigare*; Seneca, de Clem. II. 7. 1 *tamquam in alieno iudicio*, 'as in a court where I have no *locus standi*'. In any case the general sense of the line is *ubi uideo me ibi prodi ubi subsidium mihi fore speraueram*.

quantum potest: cf. on 758.

1052. **quibus**, &c., 'who have to deal with a case of danger or perplexity'.

1053. **pergunt turbare usque**, 'they go straight on perplexing matters', cf. 546 *pergam turbare porro*, and on 133 and 416.

1054. **clam**: with accus., as perhaps always in Plautus and Terence.

1061. **foedus feriam**: i. e. with Theoropides.

me moror, 'I am wasting my time'; cf Merc. 468, 930, Stich. 445, Men. 156.

1062. **proxuma uicinia**. The more common phrase is *proxumae uiciniae* (locative; so MSS. in Mil. 273, Bacch. 205, cf. Charis. p. 223, 11); the ablative (*AP*) may, however, be explained in the sense of *a* or *ex proxuma uicinia*, lit. 'from the direction (on the side of) the immediate neighbourhood'; cf. Mil. 154 *a uicino sene*, 1377 *hinc*, Aul. 403 *hinc ex proxumo*.

1063. **gustare**, 'get a taste of', i. e. by eavesdropping (cf. Reid on Cic. pro Archia, § 17). With these words Tranio conceals himself in the *angiportum*.

Enter Theoropides from the house of Simo: his first words are addressed to the *lorarii*: 1066 f. are said to himself; so too 1069–71, but they are overheard by Tranio.

1064. **ilico isti**, 'there where you are'; cf. 885.

quom extemplo: cf. on 101.

1066. **ludificatorem meum . . . ludificabor**, &c., 'He has been making game of me . . . I will make game of his hide'.

1067. **si uiuo**, 'as sure as I live'; again 1168, Aul. 573 *ego te hodie reddam madidum, si uiuo, probe*, Bacch. 766 *uorsabo ego illunc hodie, si uiuo, probe*: similarly Aul. 425 *si hoc caput sentit*: contrast *si uiuam*, Most. 4.

1069. **docte atque astu**, 'adroitly and with cunning', a phrase which recurs in Rud. 928, Poen. Prol. 111; cf. Capt. 221 *nisi astu colas*.

captandumst eum: cf. on 1142.

1070. Theoropides compares himself to an angler: see on the name Tranio in the list of *Personae*.

1071. **malum**, 'sly'; cf. 1107 and on 411.

1073. **hodie**: cf. on 657.

lapidi: humorously, *παρὰ προσδοκίαν*. A block of stone cannot be imposed upon; no more can Theoropides; and for the same reason.

1076. **quid agitur?** the impers. pass. form of *quid agis?* cf. 998.

ueniunt rure rustici, 'the yokels are coming to town', sounds like a proverbial expression: cf. 799. Of course there is an allusion to the return of Philolaches from the country.

1077. **tu**, emphatic; i. e. '*you* are the man I want' (not Philol.).

1079. **nouisse uos**, 'that he has had any dealings with you', cf. Pers. 131.

nec. The English idiom requires 'and' here: cf. 1082, Ter. Phorm. 353 *GE. negat. . . . DE. neque eius patrem se scire qui fuerit? GE. negat.* Cf. too on 471.

1080. **abi**, 'get along!' Cf. Mil. 324, Capt. 870 *abi, stultus*.

credo haud negat: parataxis of an indicative; cf. on 146, &c.

1081. **quid iam?** cf. on 460.

1084 f. **qui . . . datum?** 'what, when he promised to take an oath that . . .?' cf. on 738, where *-ne* is added to the relative.

1088. **quaestioni**, 'for examination': i. e. 'to be examined by torture'.

nugas, 'nonsense', acc. of exclamation; cf. Capt. 613, Pers. 718.

1089. **dat**, 'he will give (them)', see on 261.

inueniam. At this Tranio makes for the altar in front of the house of Simo (cf. on 1061 and 1095), from which consecrated spot (*diuinus locus*, 1104) it was unlawful to drag a refugee by force.

1090. **experiar**, &c., 'I will put it to the test, I think; I have made up my mind (to do so)'.

mihi hominem cedo, 'leave the fellow to me'.

1091. **uel**, 'or rather'; cf. on 299.

mancipio poscere is a phrase which does not occur elsewhere, and the meaning of which in this passage is obscure. It is clearly parallel to *mancipio* (dat.) *dare* and *accipere*; cf. Curc. 494 f., Pers. 532, Trin. 421, &c. Perhaps 'tell the fellow to demand the house as his property' means 'Dare him to make a formal claim to a conveyance of the property; that will put him in the wrong box'. [See Roby, Lat. Gram. § 1243, for a discussion of these phrases with *mancipio*, which he takes as an abl. = 'by handtake'.]

1093. **si igitur**: cf. on 393.

homines: i. e. the officers (to examine the slaves). Theoropides really means the *lorarii*.

factum esse oportuit: with irony (i.e. it is too late now: my purpose is achieved).

1094. **quid ita**: cf. on 365.

1095. **enim**, 'why, to be sure': the *ne*-clause is subordinate to *aram occupabo*, 1094.

dabit: see on 403.

1096. **tibi praesidebo**, 'I will take the chair for you', cf. Truc. 715.

interbitat = *intereat*, 'fall to the ground'. The uncompounded verb *bītere* = *ire* is found four times in Plautus (Curc. 141, Merc. 465, Pseud. 254, Stich. 608) and in fragments of other old Latin writers.

1097. **ne occupassis**: cf. on 212.

1098. **sine**, 'allow me' (trying to move Tranio from the altar).

1099. **iudicem**, 'arbitrator'; cf. 557.

argenti condemnabo, 'I shall get him condemned to pay a fine', i.e. for causing trouble and loss of time.

1100. **quod agas, id agas**: lit. 'what you shall do (= whatever you may do), that do', a general maxim = one should stick to one's purpose ('you' = 'one'; contrast the definite *tu* which follows): cf. Rud. 1229 *si sapias, sapias*, Trin. 496; also Bacch. 662 *utcumque res sit, ita animum habeat*, and contrast the indic. in Mil. 352 *quod ago, id me agere oportet*.

porro serere negotium, 'give occasion for further bother'.

1101. **metuculosa**, 'ticklish', as we should say. Note the impudence of Tranio's *nescis*, which however calls forth no rebuke from his master. Slaves were in the habit of giving advice to their betters.

1102. **surgedum** (cf. on 120) **huc**, 'get up and come to me': cf. Mil. 81 *exsurgat foras*.

quiddam = *de quadam re* (Servius on Aen. XI. 343).

1103. **sic**, 'where I am', cf. 71, 346.

nimio plus: cf. on 72.

1104. **tum**, 'then again', 'moreover'.

1105. **contra**: adv. as always in Plautus and Terence; here 'in the face', cf. Mil. 123. The accus. *me* depends on *aspicedum*; cf. the dat. in Capt. 664 *mihi contra astitit*, Rud. 693 *malitiae lenonis contra incedam*.

uides? Theoropides assumes an amiable expression of countenance, to persuade Tranio that he has nothing to fear.

1106 f. For this way of introducing a smart saying cf. on 891.

intercedat, 'were to come between us'.

quaesti. The gen. in *-ūs* of substantives of the 4th decl. is unknown to Plautus and Terence: thus we find also *senati, sumpti, tumulti*, &c.; cf. Pseud. 1197 where *quaestus* is nom.

ita mali hercle, 'so devilish *close*', i. e. there would be no room for him.

1108. **perii**. Theoropides casts aside the mask and gives vent to his suppressed rage.

qui tandem? cf. on 797.

probe: cf. on 4.

1109. **med**: archaic accus. = *me*, used only before vowels. It is attested by MSS. in many passages of Plautus, e.g. Amph. 434, Asin. 20, Capt. 405; cf. *ted* = *te*, 1175. The same forms are also used for the abl.

emunxti: cf. *dixti*, 552.

num mucci fluont? Tranio plays upon the literal meaning of *emungere*: 'does your nose run?'

1110. **etiam . . . quoque**: pleonastically, cf. Amph. 461 *etiam is quoque*, Asin. 502 *etiam tu quoque*, and on *quoque etiam*, 469 (p. 157).

1112. **exradicitus**: a humorous compound, forming a climax after

radicitus. The word is quoted by Fronto (Epist. ad M. Antoninum de Orat. p. 156) as '**Πλαντινότατον**'. Perhaps translate the line 'No, not merely to the root, but to the root of the root'.

1113. **numquam . . . hodie**: cf. Rud. 612 *n. h. quiui ad coniecturam euadere*, and on 657.

1114. The same threat of burning or smoking out the refugee is uttered by Labrax in Rud. 761.

1115. **ne faxis**, &c., 'Don't do that; for I generally taste better boiled than roasted'. Ussing thinks that Tranio is punning on his name (see on *Personae*); but perhaps it is only a way of saying 'Why not boil me instead of roasting me?' The threat of roasting at the altar naturally suggests boiling. We have the same joke in Poen. 279, where there is no pun on a name: *MI. Assum* (i.e. *Adsum*) *apud te eccum. AG. At ego elixus sis uolo*, 'I'd rather have you boiled'.

1116. **exempla**, &c., 'I will make an example of you'.

quia placeo, &c., 'you like me and so you would make others copy me' (as if Theoropides had said *ex te exemplum expetam*). For **exemplum expetere** cf. 103, 763.

1119. **aliud**, 'about something different'.

ergo, 'well'; cf. Aul. 322 f. *STR. cocum ego, non furem rogo. CON. cocum ergo dico*, 'Well, I am speaking of a cook'.

Enter Callidamates (right), who in a brief soliloquy explains the object of his coming, and then crosses the stage to greet Theoropides.

1122. **edormiui crapulam**: cf. Rud. 586 *ut edormiscam hanc crapulam*, Cic. Phil. II. 12. 30 *edormi crapulam et exhala*.

1127. **conciliarem**, 'procure'.

eccum here forms a complete sentence, as in 560: contrast the parenthetical use in 83 (where see note). Similarly Pers. 738 f. *atque optume eccum ipsum*, 'here he is himself in the nick of time'; cf. 686.

1128. **aduenis**: cf. on 29.

1129. **cenes** = *cena*; see on 388, and for the invitation on 1004.

sic face, 'please do!' often used in pressing a person to accept an invitation, e. g. Stich. 185, 473.

1130. **di te ament** is no more than a formula of greeting, like our 'good morning'; cf. 341, 717, 806.

de cena facio gratiam, 'your dinner I decline with thanks'. The phrase *gratiam facere alicui alicuius rei* or (less often) *de aliqua re* means 'to renounce something in favour of some one', and like the English 'to make a present of', may be used either literally ('to give up') or as = 'to let off': Cas. 372 *de istac Casina huic nostro uilico gratiam facias*, Pseud. 1317 *non audes mihi gratiam facere huius argenti* (*hinc de argento* A)? Rud. 1414, Sallust, Cat. LII. 8 *mihi nullius umquam delicti gratiam fecissem* ('should not have granted myself an indulgence for'), Jug. CIV. 5; translated literally but incorrectly into Greek Pseud. 712 **χάριν τούτῳ ποιῶ**.

1131. **quin uenis?**: present of resolve; see on 343.

1132. **etiam**, 'actually', cf. Amph. 376, 571, and on 383, 522, which instances are both different.

quian, 'do you mean because'; cf. on 738.

ire: cf. on 17.

1133. **enim**, 'I tell you'; cf. on 551.

non ibis, 'you shall not go'; cf. on 229.

ferare faxo: cf. on 68.

1135. **sed tu**. With these words Callidamates turns to Tranio; see on 522.

inscitissumus, 'you simpleton', nom. for voc., see on 311; or read *inscitissume's*. Callidamates means that to take refuge at the altar is a tacit confession of guilt; cf. 1098 f.

1137. **utrisque disceptator**, 'as umpire (arbitrator) between the two parties', each party here consisting of one person. The plural of *uterque* occurs also Truc. 151 *utrosque pergnoui probe*, 'both kinds of land'; and Amph. 223 (MSS.).

disputare is originally a term of account-keeping; cf. Aul. 529 *ubi disputatast ratio cum argentario*, 'when the account was settled with the banker'. Here 'clear up the account' = 'argue the case' (cf. Rud. 718), or if addressed to Callidamates 'settle the score'.

1138–44. The names of the speakers are omitted in the MSS., and there is some obscurity in the course which the discussion takes. Theoropides apparently weakly accepts the challenge of Tranio that he should plead his case before Callidamates. *TH.* 'You have demoralized my son'. *TR.* 'He has only done as others have done before him'. *TH.* 'I admit the force of that argument'. *CA.* 'Let me act as judge; (*to Tranio*) let me sit upon the altar', i. e. a judge ought to sit down, while the disputants stand; but the object of Callidamates is to get Tranio out of the position of a suppliant (cf. on 1135). *TH.* 'By all means; do you undertake the case'. *TR.* 'There lies a trap for me'; i. e. if I once leave the altar, you will seize and punish me; this was no doubt the intention of Th. in 1144. (See further on 1145 f.)

1139. **peccauisse** (sc. *eum*): cf. on 55.

1140. **faenori**: cf. on 532.

1142. **tecum cauendumst**, 'I must be on my guard against you', lit. 'I must use caution in my dealings with you'. *Cum* like the Engl. 'with' often describes in a quite general way the relation of two parties, even if it be an antagonistic one; cf. *seruare* (and *perdere*, *mutare*) *fidem cum*, 'to keep (*and* break) faith with', Pseud. 376, *capere iudicem cum*, 'to go to law with', Most. 557, Rud. 1380, 1382, *captare cum*, 'to break a lance with', Most. 1069, *stomachari cum*, 'to be angry with', Eun. 323, *agere cum*, 'to have business with', Rud. 719, 733, *orare cum*, 'to plead with', 773. So in Cic. *coniugium* (and *diuortium*) *facere cum*, &c.

1143. **sine . . . dum**: cf. on 120.

isti: cf. on 315.

adsedero: cf. on 526.

1144. **maxume**, 'by all means': cf. 1009. The precise sense of *accipere ad se litem* is not quite clear. Lorenz and Langen refer to

Cic. pro Quinct. 20. 62, and 2nd Verr. III. 22, 55 *accipere iudicium*, Ter. Hec. Prol. 55 *accipere causam*, Plaut. Mil. 865 f. *meam partem accipito.*

enim istic captiost, 'I am sure there is some trap there'; so *enim istaec captiost*, Epid. 701 : for this sense of *captio* see on 922; for *enim* on 551.

1145. Said to Callidamates: i. e. if you want to take my place you must first relieve me of my fear. Tranio thus refuses to abandon his position.

1146. Theoropides is now ready to pardon his son (cf. 1142); his one desire is to punish Tranio.

prae quam quibus modis: lit. 'in comparison as how'. *Prae quam* and *prae ut* mean lit. 'in comparison as': so in 982 *prae quam alios dapsilis sumptus facit*, lit. 'in comparison as he incurs', &c., Mil. 20 *nihil hoc quidemst, prae ut alia dicam, tu quae numquam feceris*, lit. 'in comparison as I could tell of other things', i. e. 'in comparison with the other things I could tell of'. The *prae quam* or *prae ut* may, however, be followed by another subordinating conjunction or relative; thus Aul. 507 *sed hoc etiam pulchrumst prae quam sumptus* ubi *petunt*, 'in comparison as when'; Men. 375 *folia nunc cadunt, prae ut* si *triduom hoc hic erimus*, 'in comparison as if'; Amph. 633 *satin parua res est uoluptatum in uita, praequam* quod *molestumst*, 'in comparison as what'.

quibus modis: cf. *quis exemplis*, 1040 and on 54. This and Cas. 944 are the only instances of the plural *modis* being joined with a pronominal adjective: elsewhere we have *quo* (*hoc, illo, isto*) *modo.*

1147 f. **bene hercle factum**, &c., i. e. 'serve you right; you ought to have had more sense than to be so taken in, at your age'. Note the splendid audacity of Tranio in the rest of this scene.

qui sis: referring to *te*, understood in the principal clause.

1149. **si amicus**, &c. Tranio impudently tells Theoropides to go to the comic poets—they will put him into a play and pay him for the idea of a new plot. Note that the author of the Greek original (the Φάσμα) speaks of Diphilus and Philemon as his contemporaries. If the Φάσμα was written by Philemon himself (see Intr. p. ix), he seems to have introduced his own name here for the sake of the comic effect. The passage also throws light on the date of the death of Diphilus, which must have occurred some considerable time after B. C. 289 (see on 775). We also see why Menander is not mentioned among the contemporary comedians; he was no longer alive when the play was written. [The dates of these writers of the New Comedy are probably somewhat as follows:—

Philemon, born about 360, died 262 (98 years of age);
Diphilus, born between 355 and 350, died say about 280;
Menander, born 342, died 290.

See Körte in Berl. Phil. Wochenschrift, 1906, pp. 900 ff.]

1152. **optumas frustrationes**, 'first-rate stories of imposture'.

dederis: properly, 'you will be found to have supplied', but see on 526.

1153. **licet**: cf. on 402.

1155. **is . . . illum**: cf. on 913.

1157. **tuost**, 'he is your own son'; cf. Bacch. 1044, 1198.

1162. **orator**, 'ambassador', so 1126. Callidamates in the above speech (1154 ff.) has abandoned the rôle of arbitrator; cf. 1137, 1143.

inpetrabilis, 'effective', πιθανός: for the active meaning cf. Merc. 605, Epid. 342. Contrast *utibilis* passive, 859.

1164. This is inconsistent with what Philolaches tells us about his strict upbringing (133 f., 149 ff.), as Langen says.

1165. **fecisse sumptum** is added exegetically to *hoc.*

1166. **dispudet**, 'he is utterly ashamed of himself': cf. *distaedet, dispereo, discrucior, discupio.*

quid fiet? cf. Epid. 151, Merc. 413, and on Most. 229.

me: abl., see on 222.

nunciam: cf. on 74.

1167. **lutum**, 'scum of the earth': cf. Pers. 406 *lutum lenonium*, ibid. 413, Lucilius 765 (Marx), Catull. 42. 13, Cic. Pis. 26. 62 *o tenebrae, o lutum, o sordes!*

pendens: cf. on Men. 951, Trin. 247.

tamen etsi: cf. Ter. Andr. 864 *SI. ego iam te commotum reddam. DA. tamen etsi hoc uerumst? SI. tamen.*

1168. **interimam . . . si uiuo**, 'on my life I'll be the death of you'; cf. Rud. 1415 *nisi me suspendo, occidi*, 'I'm hanged if I don't hang myself'.

cunctam appears to mean *uniuersam*, and the whole phrase to be = 'make a complete pardon of it'.

1169. **amitte** = *remitte* (which however Plautus does not use in this sense): cf. Poen. 403 *etiam tibi hanc amittam noxiam unam, Agorastocles.*

1171. **ut . . . premam**: cf. on 230.

pessumis pessum: a pun; 'get the upper hand of this fellow for his underhand tricks'; so Rud. 617 *pessumum pessum date.*

1172. **ut mittam**: cf. on 1017.

ut astat, 'how he stands carelessly looking on'; for the indic. in the dependent exclamation see on 149.

furcifer: cf. on 69.

1174. **petere** is dependent on **quiesce** on the analogy of the ordinary construction of *desino, desisto, intermitto*; cf. Gell. II. 28, 2 *dei nomen . . . edicere quiescebant.*

subegero: see on 526.

1175. **ted**: archaic accus. = *te*; see on 1109.

1176. **neuis**: see on 110.

1179. **probe**: see on 4.

1180. **em**, &c., 'there! you have our friend here to thank for it': cf. 9 (critical note), 297, 333.

CRITICAL NOTES

OCCASIONAL notes on scansion are given here, in cases likely to cause difficulty. A knowledge of the ordinary phenomena of Plautine prosody is assumed. The terms 'rise' and 'fall' are here employed instead of *arsis* and *thesis*, which have become so confused in use as no longer to suggest any definite idea. 'Rise' and 'fall' correspond to the convenient German terms *Hebung* and *Senkung*—denoting respectively the crest and the trough of a wave of sound. [See *Classical Review* for April, 1906, p. 156 f., note.]

P denotes the Palatine MSS. (B, C, D), minor differences being neglected; A denotes the Ambrosian, as deciphered by Studemund.

⟨ ⟩ denote words or parts of words inserted by conjecture.

The DIDASKALIA (p. xxiii) is restored according to Festus, pp. 162 and 305 (ed. Müller), where two verses of the Mostellaria are quoted as taken *e Plauti Phasmate*.—**Graeca** Φάσμα = *Graeca fabula* Φάσμα *uocatur*.

ARGUMENT, 5. Scan with hiatus at caesura.

MOSTELLARIA.

5. **nidore cupinam** P (**culinae** B^2). No really satisfactory emendation has been proposed: *nidoricape: nam quid* ⟨*hic*⟩ *lates?* Ritschl, ⟨*exi*⟩ *exi, inquam, nidoricupi, nam quid lates?* Lindsay, without caesura; and is *nidoricupius* a correctly formed compound?—*nidore* ⟨*e*⟩ *culinae* would give a satisfactory sense (cf. Juvenal V. 162, Martial I. 93. 9), and might be paralleled by *conspectu ex hominum* Lucr. III. 49, &c. (Neue Lat. Formenlehre II. 944); but the place of the preposition would be unexampled in dialogue passages of Plautus: contrast l. 30, where the preposition comes between a noun and its adjective.

8. The word *dierectus* is always four syllables with the first long in Plautus, except in Trin. 457 where *dierecte* is trisyllabic according to the MSS.

9. The word *em* (**en** P) was regarded by Ritschl as standing *extra versum* (l. 9); but it may be scanned as part of l. 10, *em hocine* standing for a legitimate proceleusmatic (◡◡◡◡); cf. *sine módo* 12, *tibi lúbet* 20, &c. The word *em* is never 'elided' in Plautus, perhaps because its disyllabic origin (*eme*) was still felt: see explanatory note.

21. Scan with hiatus at caesura, which is natural, as there is a pause after *erilem* to show its connexion with *rem*. I have added *-que* after *adulescentem*, partly to avoid hiatus at this point, partly for the sake of the sense: cf. 28.

22. The spelling **noctes**, not *noctis*, is attested by the MSS. of

Plautus and Terence, including A, for the accus. plur. in the phrase *dies noctesque* (*dies noctes, dies atque noctes*) and the equally common *noctes diesque* (*noctes et dies, noctesque et dies*), perhaps for the sake of the assonance; see on Rud. 380, ed. maior.

25. I have restored *iit* for **ut** P (**iit** D^2). *Quom it* is commoner in Plautus; but cf. Pseud. 623 *quom abiit*, Poen. 77, 904, 1070 *quom obiit diem*. Scan *iit* as ◡◡.

31. Scan *antehac* as standing for a spondee; so 731, 933.

38. **fue** BD, **fut** C, *Pfui* Ussing.—Ritschl transferred the word to the next line (*fu, oboluisti*), and he is followed by Gz.-Sch., who read *fufae oboluisti* (*fufae = fu*), Lor., Leo, and Lindsay. But the ejaculation is necessary in the mouth of Grumio to explain the imprecation of Tranio; besides Ritschl's reading creates a difficulty about the perfect *oboluisti* (not removed by Lorenz); it would have to be equivalent to a present.

39. The hiatus before *alium* might possibly be removed by inserting *mi*; a dative is found after *olere* (*obolere*, &c.), though not side by side with a cognate accus., in Men. 384 *oboluit marsuppium huic*, 'she has got scent of the purse,' Aul. 216 *aurum huic olet*, 'he scents my gold,' Mil. 41 *ut praeolat mihi quod tu uelis*, 'that I may have an inkling.'

40. The word *rusticus* seems too weak for the context, but it is supported by the MSS. and also by Donatus on Ter. Phorm. IV. 4. 29. Possibly we should scan it with elision of the last syllable, according to the principle of Leo, that final *s* after a short vowel may be dropped before a word beginning with a vowel, and that thus elision may take place: the rhythm of the verse is much improved if the dactylic word is equivalent to two syllables (Lachmann's law). An argument in favour of Leo's doctrine is that it explains such common contractions as *scelestu'st = scelestus est, nanctu's = nanctus es*: but these are explained by Lindsay as due to prodelision, like Engl. *it's, he's*. [It would also be possible to read the voc. *rustice*, side by side with *hircus*, as in Asin. 664 *meus ocellus, mi anime*, Cas. 134 f. *mi animule . . . meus festus dies, meus pullus passer . . . mi lepos*.]

41. **caprā** or **capran** P. The reading is uncertain; see explanatory note.—*fieri* is often found at the end of an iambic or trochaic line with the first syllable long, e.g. Amph. 587, Trin. 532, Capt. 843, though elsewhere in the line we find *fíeri*, e.g. Amph. 693.

43 f. Scan *tu o-* as two syllables, together forming the rise of the first foot. We cannot here speak of 'elision' in the ordinary sense, for the *o-* is short. Probably the two syllables are run together in such a way that the first preserves its identity more completely than is the case in ordinary elision (though in no case is an 'elided' vowel completely suppressed). This kind of synaloepha is probably found not only when the second syllable is short, as here and in 133 (*nam é-*), but also when it is long, in cases like *di in-* 206, *te il-* 209; see note there.

The loss of a line between 43 and 45 is assumed by Gz.-Sch. to explain the construction of *superior* (sing.). The words **quam erus** appear only in B.

57. A defective line in P: *carnufices* supplied by Leo; *huc si* Guyet, for **si huc** P.

62 f. So I propose to correct the corrupt reading of P:—

(S)eruom daturi estis bubus quod feram
Data es in(h)onestis &c.

See explanatory note. It would also be possible to read *ni* for *si* in 62, and in 63 *Date aes; si non est*, &c.

66. Scan *abí rus* (not *abi rús* as in l. 8), for the sake of the caesura; this also brings the emphatic *ego* into the rise of the 3rd foot, instead of into its fall.

72. *Itanest?* Seyffert, for **Ita est** P.

73. *Venit quod molestumst* Bentley, for **Venire quod moleste** P.

84. Scan with hiatus at caesura.

85–156. The FIRST CANTICUM falls metrically into two main parts of nearly equal length, each of which consists of two sections, *A* bacchiac, *B* cretic. Thus:—

Part I: 85–119 (31 lines).
Section *A*: 85–104 (16 lines), with predominating bacchiac rhythm.
Section *B*: 105–119 (15 lines), with predominating cretic rhythm.
Part II: 120–156 (32 lines).
Section *A*: 120–132 (10 lines), with predominating bacchiac rhythm.
Section *B*: 133–156 (23 lines), with predominating cretic rhythm.

The end of each section, however, breaks away from its predominating rhythm into iambics or trochaics, which form a kind of flourish at the end, indicating a transition to a new metre. With each change of metre and music the actor and the *tibicen* who accompanied him seem to have crossed the stage; cf. Cic. pro Mur. 12. 26 *transit idem iuris consultus tibicinis Latini modo.*

86. After this line the MSS. have two tautologous and probably spurious lines:—

Ego atque in meo corde si est quod mihi cor
Eam rem uolutaui et diu disputaui.

91. **arbitro** B^1. It is quite possible that this, the old form of the verb, is right here, and that we ought to read *arbitrarem* in 89 *b*.

92. **Quando hic** P, but *hic* is meaningless.—*ei rei*: both words are monosyllabic (see Seyffert in Studia Plaut. p. 25).

After this line the MSS. have two probably spurious lines:—

Atque hoc haud uidetur ueri simile uobis?
At ego id faciam esse ita ut credatis.

98. Scan *mea haud áli-* as standing for a proceleusmatic (◡◡⏑◡.)

104. *similes ut sient* or *similis uolt* (or *uolunt*) *suas* are uncertain corrections of the corrupt **simile suo is sua** P.—*que haud* inserted by **Langen.**

112. I have ventured to retain the MS. reading **putrefacit**, though it is given up by all editors since Ritschl in favour of *pūtēfacit*, a compound coined by Ritschl and intended to be synonymous with *putrefacit*. But the scansion of *putrefacit* is uncertain.—*perdit* Bergk (cf. 136), for **per** P.

119. *Efficere* Seyffert, for **dicere** P, which may, however, be defended.

121. *Ei* Gulielmius, for **Et** P.

123. I have written *Atque* for **Et** P, in order to make the line a regular anapaestic dimeter. In anapaestic metre the falls of the feet are always pure, i.e. dimoric (either ◡◡ or –).

125. After this line the MSS. have two probably spurious lines:—

Expoliunt docent litteras iura leges
Sumptu suo et labore.

129. Scan *-miniclum éis* as a proceleusmatic.—After *legionem* the MSS. have **comita**, which is struck out by Seyffert and Spengel as a gloss (i.e. *comitem*) on *adminiclum*.

131. I have written *ubi unum* for **unum ubi** P, in order to make the line scan. But possibly the whole is an interpolation.

133. Scan *Nam e-* without elision, as forming a disyllabic rise; see on 43 above.

137. If this line is a cretic tetrameter, the second rise of the second cretic is disyllabic (*ěť*), and also the contiguous rise (*mĭhĭ*), neither of which resolutions is legitimate. Gz.-Sch. scan as a cretic dimeter followed by a trochaic dimeter catalectic, with hiatus and *syllaba anceps* at the diaeresis and *mi* for *mihi*—an uncertain form of verse: see Spengel, *Reformvorschläge*, p. 140. Spengel himself (p. 131) removes the difficulty by reading *haec* for *ea*.

After this line the MSS. have:—

Mi aduentu suo grandinem imbremque attulit

which Gz.-Sch. scan as a trochaic tripody catalectic followed by a trochaic dimeter catalectic. But the line looks like an interpolation (so Crain and Brix); for there ought to be no mention of hail and rain till 142, when *Amor* (=*imber*, 111) is introduced: *Ignauia* corresponds to the *tempestas* (108). It is, however, possible that Plautus confused his simile at this point.

141. *eă* Seyffert, for **eam** P. The *syllaba anceps* is legitimate at the diaeresis of the cretic tetrameter; and the neut. plur. is grammatically more correct, referring to *uerecundiam et uirtutis modum* (fem. + masc.).

142. I have written *plŭit in corpus meum* for **in cor meum** P, which is clearly a repetition of the end of 143. My emendation is suggested by 164 *in pectus perpluit meum*, which may well have had something corresponding to it in 142.

145. *usum* Lambinus, for **usu** P: the accus. agrees better with 123.

146. I have written *putescunt* for **putant** P (**putent** B^2); cf. Curc. 242 *dum intestina exputescunt tibi*. The objections to *putent*, which has been accepted by all editors since Camerarius, are (i) it is one syllable too short: (ii) the verb *putere* elsewhere means 'to stink', not to 'rot', though the adjective *putidus* is quoted by Nonius, p. 152, in the sense 'rotten' (*nauis putida, paries putidus*, &c., side by side with *nauis putrida*).—Is it possible that the *erā*, which Pius says was written *in priscis exemplaribus* after *edepol*, stands for *·escunt* (originally a marginal correction relating to *putent*)?

148. I have written *Quom* for **Quin cum** P.

150. I have indicated the loss of a verse after 150; a second member introduced by *neque* is required.—The arrangement of the next two lines is quite uncertain.

155. *tum a me* Seyffert, for **tam̃ e** P (corrected to **a me** B^2).

158. *Scaphă*; for the iambic septenarius really consists of two parts (each being an iambic dimeter — the second catalectic), like the corresponding English metre:—

Now who be ye, would cross Lochgyle,
This dark and stormy water?

Hence the fourth foot is treated as *ending a line*; its fall must be pure, i.e. ∪; its rise may be either long or short (a *syllaba anceps*), cf. 162, 170, 174; hiatus is freely admitted between the two parts of the line, cf. 230, 236; and a di-iambic ending of the first part is avoided, cf. explanatory note on 164.

169. Scan *muliéris* as a proceleusmatic (introducing the second colon of the line).

171. I have inserted *ea* after *lepide*; a word or syllable has fallen out of the line somewhere—possibly after *res*, as Leo (*Der Saturnische Vers*, 1905, p. 29) suggests. He points out that the emendation of Bergk—*mores* = 'moods', 'whims'—accepted by all subsequent editors, produces a line of which the rhythm is unparalleled in Plautus: *ut lépide omnís morés tenét* (ending with two spondaic words before an iambic disyllable).

174. *ob istuc* Bugge, **ob hoc** P.—Scan with hiatus after *hodie*.

176. Scan *tĭquidem*; so *sĭquidem* 229, *hĭcquidem* 1063. The shortening of the first syllable may be illustrated by *hŏdie* (from *hō-die*).

186. *eductam* Camerarius, for **doctam** P, cf. Cas. 194.

199. Scan *uides quaé* as standing for an anapaest. This is an extreme instance, as the syllable *-des* is long both by nature and by position; hence the emendation of Scioppius *uide*. Can it be said in view of cases like this that Plautus 'scanned as he pronounced'?

200. As there is no justification for taking *quam* as = *minus quam*, perhaps we ought to read *nimio* or *nimium* for *nihilo*, as Fay suggests. *Nimio* would = *nimio plus* 'far more' (an exaggeration, but perhaps not impossible in the mouth of Scapha); *nimium* or *nimis* would = *ualde* ('I have been loved ever so much, just as you are now'). Seyffert held that we have here the fragments of two lines:—

Nihilo ego quam nunc tu ⟨minus fui pulchra et uenusta, et nihilo
Minus ego quam nunc tu⟩ amata sum atque uni modo gessi morem.

205. *sumptu* supplied by Bentley, who also suggested *aere*.—Note the alliteration *s. s. s. s. s.*

206. Scan *di in-* as forming a disyllabic rise, rather than with elision. This gives greater prominence to the important word *di*. Cf. on 43 above.

208–223 are regarded by most modern critics as an interpolation. They certainly overburden the scene (already too long). Even if written by Plautus they are very likely to have been omitted in acting.

210. Scan *ille* as forming the fall of the fifth foot; the word is often dimoric in Plautus (i.e. has approximately the length of two units of time, instead of three). See Radford in *Trans. of Amer. Phil. Assoc.* 1905, pp. 159 ff., and reference in Preface, p. vi, note 2.

211. If the order of the words in the MSS. is right we must scan *capité tu-* as a proceleusmatic. The awkwardness of this (even if the *tuo* is enclitic) would be removed by reading *Id pró tuo capite quód dedit* (Bentley) or *Id quód pro capite túo dedit* (the natural order of words).

213. I have written (with some hesitation) *utique lena* for the corrupt **uitilena** or **utti (uti) lena** of P. Scapha was not actually a 'lena', in spite of what l. 270 seems to say. To suppose that she was would contradict the whole situation. She was a servant in the house of Philolaches; cf. 193, 238.

217. Scan *in senec-* as —∪∪, cf. Cas. 240 *senecta aetate* (first foot). The fact that the second syllable of *senecta* would bear the word accent in prose (*senécta*) need not cause difficulty at the beginning of the second colon of the verse. No emendation is at all plausible.

222. *diui* Bothe, for **di** P. To read *deí* or *dií* (disyllabic, with the ictus on the second syllable) would be to introduce a scansion for which there is no certain parallel in Plautus, though there are many passages in which the nom. plur. of *deus* may be scanned as two syllables forming a resolved rise or fall, and some in which the first syllable forms the fall and the second is elided (e.g. Poen. 859 *dei ómnes*, Merc. 436 *dei infelicent*).—It would be possible, however, to read *qui me ⟨di⟩ faciant*, cf. Pers. 296.

223. For hiatus in diaeresis of the iambic septenarius see on 158.

226. The feminine **capiendas** is preserved by B^1 alone, but it is expressly supported by Nonius 202, 25–27 (where an epigram of Atta is also quoted with the fem. sing. *resoluta crine*); cf. Priscian V. p. 169, 11 and the British Museum MS. of Ovid, Met. III. 421 (Ellis' collation) *et dignas Baccho, dignas et Apolline crines*.

230. Hiatus at diaeresis; cf. on 158. So too 236, 241.

232. *referre bene merenti* Bentley, for **referr...i** B, **referenti** CD. Goetz-Schoell prefer Gruter's emendation *rem ferenti*, because of Scapha's reply in 235 (*ista res*).

234. *bonis me* Camerarius, for **me bonis** P, except C which has **me faciam bonis** (so Ussing).

237. *principe* Bentley, **principium** P.

238. Scan with ictus on the second syllable of *apud*, rather than on *his*. *Apúd me* is a common though by no means universal accentuation in Plautus. Scan *decem* as = ∪∪. *his decem* Bentley, for **isdec** B, **isdem** CD^2.

241. I have added *eu* before *edepol* (note that the name of the speaker is omitted in B, which suggests some other possible defect at that place), and have written *eo* for the meaningless **bo** of B^1 and the dittography of **ioui** or **uiuo** of CD. Schoell proposed *probo* for the **bo**, and this would also do; but an antecedent for *quod* (242) is desirable. Bugge's *bouem* is weak and involves dat. + accus. + abl. with *sacrificare*, which is

unexampled in Plautus; Lindsay's *bono* is hardly Plautine. In any case there is hiatus at the diaeresis; cf. on 158.—The hiatus between *eu* and *ĕdĕpol* is found in all the passages in which the two appear together.

243. *uideas* Schoell, for **ut uideas** P.

246. After this verse the MSS. have (247) **Is acceptum sat habes tibi fore illum amicum sempiternum**, which Acidalius and most edd. have expelled as a mere repetition of 224. Is it possible that we have here a case (somewhat different from that mentioned on l. 816) in which a verse has been repeated in a slightly changed form to serve stage purposes? Line 245 would fit on quite well to 223; possibly the intention of the stage copy was that 224–244 should be omitted in acting (the scene is intolerably long), but that 224 should be introduced after 246 in a form adapted to its new context.

248. The *assentatio* begins (cf. *adsentabor* 246) and the metre changes to trochaic septenarii.

249. *aduenĭat* Ritschl, for **ueniat** P.

252. **nequiquam** (P), not *nequicquam* or *nequidquam*, is the spelling of the Ambrosian in other passages of Plautus and of the best MSS. in most passages of other authors, see Wölfflin, Archiv 2, 5 and 89. For the *-quī-*, cf. explanatory note on *quī* 58: *nequīquam* = lit. 'no how'.

254. I have been guided partly by Nonius 198, 20, who quotes the line in the form *uide, capillum satin conpositum sit commode*, instead of **uiden capillus satis compositust commode** P. The passage in Nonius is curious; he wants to show that there is a neuter noun *capillum*, side by side with *capillus* masc. But he seems not to have noticed that if his reading *satin* (interrogative) is right *capillum* cannot be the subject of the question; for *satin* must stand at the beginning of it, whether independent or dependent (as in 166, 282, 1109). There is therefore no need to regard *capillum* as neuter.

258. **opus** B, **opust** CD. The ictus on the *nam* at the end of the question is peculiar; see passages quoted in explanatory note.

259. Hiatus after *opera* (2nd rise of trochaic Septenarius): see Pref. p. vi.

260. **euge** P is spelled *eugae* six times out of eleven in A. The second syllable is long in all the passages which show the metre.

261. *inscita's* Müller.

264. *mēlĭnum*, not *mēllĭnum* as Lewis and Short (following Ritschl's *mēllĭnumue*) say.

278. I adhere to my emendation *nimis male*, for **nimale** B, **ni male** CD. Camerarius (followed by some modern editors) read *ut male*, with hiatus after *unum*; Ritschl *male ut*. But see passages quoted in explanatory note.

280. So Seyffert for **illud est maximam** (**-um**) P, *illuc esse maxima* Gellius.

281. *meruĕrunt*: so *subegĕrunt* Bacch. 928, *locauĕrunt* Pers. 160, at ends of lines. Cf. *tulĕrunt, stetĕrunt* in classical verse (Verg. Ecl. IV. 61, Aen. II. 774, III. 48, &c).

282. *me* supplied by Camerarius.

284, 285. Schoell substitutes *sibi* for **tibi** P; but *sibi placere* is inconsistent with line 287, which implies that his pleasure is a matter of no importance.

286. Scan *nám ama-* as ∪∪— (without elision).

287. *ei* Pylades, for **e** or **te** P. Scan with long *e*, as often in Plautus. —*a te* Seyffert; possibly *aps te*.

288. *aetati* Bugge, for **aetate** P.

289. After this line the MSS. have

Postea nequicquam exornata est bene si morata est male
Pulchrum ornatum turpes mores peius caeno continunt

which are quite unsuitable in this context; the second line is transcribed from Poen. 306.

293. The MSS. have **diu** (Camerarius *duae*) after *uos*.

295. The MSS. have **libet** at the end of the line (probably from the end of 296).

296. Perhaps read *id* for **idem** (**-em** underlined B^2).

302. *iam* Camerarius, for **tam** P, which might possibly bear the sense 'for ever so long'; cf. Curc. 171 and, for the 'deictic' use of *tam*, Trin. 609 (*tam modo*, a provincialism = 'just now', 'only recently'). If this defence of *tam diu* is sound, perhaps we ought to read it also in Capt. 882 in the sense 'ever so long ago' (to be connected with *subrupuit* in the previous line).

305. After this verse the MSS. have (306)—

Haec qui gaudent gaudeant perpetuo suo semper bono

and then, after 308—

Qui inuident ne umquam eorum quisquam inuideat prosus commodis

This latter line most editors have put after 306, but Langen has proved it to be unplautine, though the sentiment is not unsuitable (cf. Pers. 776 f.): *commoda* in Plautus never = 'advantages' (cf. on 255), and *inuidere* takes a dat. of the *person* only; *prorsus* too is obscure. Both lines are probably interpolations: so Langen.

310. Scan *cŭm ămī-*, without elision.

313–347. The text of this Canticum is confused in the MSS. and the scansion is often doubtful. It falls metrically into three divisions:—

(*A*) 313–319, mostly bacchiac dimeters (∪⏑— | ∪⏑—) followed by Reizian cola (×⏑̆×⏑̆⏑): the symbol × denotes a syllable of which the quantity is indifferent).

(*B*) 320–335 *b*, cretic, anapaestic, trochaic and iambic rhythms intermingled.

(*C*) 336–347, mostly cretic dimeters followed by trochaic tripodies catalectic (⏑∪⏑∪⏑ or ⏑∪⏑̆⏑).

313. *ueniri* Dousa, for **uenire** P.—*Philolachetem* Hermann, cf. 317, 349; this would make the line a bacchiac tetrameter.

316. **me male** B^1, **me ibi male** B^2CD, but six short syllables in succession are inadmissible as a form of the bacchius.

317 f. Hiatus at diaeresis. But perhaps these two lines should be scanned with Goetz-Schoell as trochaic pentapodies. The spelling *comisari* (with one *s*) is as well attested in MSS. as *comissari*.

318. Lorenz, taking *hilari* as nom. plur., reads *accipient* (plur.).

319. *ma·m-ma-madere* Studemund and Skutsch (after Bothe), for **mammam adire** P. Scan as an anapaestic dimeter hypercatalectic (a rare form of verse): *ecquid | tibi uide|or mám-|mamade-|re.* Or read *ma-madere*, which would make the line a regular dimeter: *ecquid | tibi uide|or máma-|dere.*

321. No satisfactory emendation has been proposed. Lindsay suggests *moratu's uti eb-ebibas*; but Delphium is not drunk, and *ebibere* ('drink up') would require an object.

326. Syllaba anceps (*priŭs*) at diaeresis.

327. I have written *accumbimus* (Leo *concumbimus*) for **coimus** P. *Concumbere* is not used for reclining at table; and Plautus seems not to use the verb in any sense.—For the prospective pres. indic. see on 654.

328. *Sine sine* may be scanned as a proceleusmatic, or as *siné sine*, which would make the line an iambic tetrameter.—*sino.* *CA. sed ne sine* Hermann, for **sinos &** (or &ᵉ) P.

331. **mammam adere** P: cf. 319.

333 might be read (with hiatus) as cretic.—*nescis* Gertz, for **scis** P.

335 *a. nempe* dimoric; cf. *ille* in 210.

337. *Illi ego* Camerarius, for **Ilico** P.—Syllaba anceps (*omnibŭs*) at the diaeresis.

338. I have written *istuc iam* for **iam id** P (unnatural order of words, involving also the bacchiac trimeter).

342. Hiatus at diaeresis.

343. I have followed Seyffert in giving the line to Philem., instead of to Philol.

346 I have assigned to Delph. and Philem., instead of to Philol. and Delph.; *quid ... mea* would be discourteous in the mouth of Philol., as Ussing says.

356. *ferritrībaces*; cf. *flagritrība* Pseud. 138, *tympanotrība* Truc. 611, *ulmitrība* Pers. 278. Compounds of *τρίβειν* have, in Greek, a short penult. (from the verbal stem), e. g. *πεδό-τριψ* (*-τρῑβ-*). But Plautus forms his hybrids in *-trib-* direct from the present stem (*-τρῑβ-*).

357. *hosticas trium nummum* Ritschl, for **hastis trium nummorum** P. *falas* Camerarius, for **falsa** P.

358 has not yet been satisfactorily emended. Is it possibly an interpolation?

362. *sumne* Pylades, for **sumne ille** P. The *ille* has probably arisen by dittography (Seyffert, *Jahresbericht*, 1883-85, p. 58): even if it can be scanned, it is never found in Plautus with the predicated adjective in sentences of this kind: Bacch. 91, Men. 852, Merc. 588, Pers. 75, Pseud. 908, Rud. 1184.

363. *adest* supplied by Gruter and Palmer (independently).

365. I have supplied *ah* at Seyffert's suggestion (**adatest** P, perhaps *ah* representing *adest*).—*Pater adest ⟨tuos⟩* Müller, Rhein. Mus. 1899.

366. *in portu iam* supplied by Ritschl.

368. *ago nam? TR.* Schoell, for **agam? TR. num** P, the indic.

having been restored by Lambinus, in order to give point to Tranio's reply.—*Nam* before *quid, malum*, 'why the devil?' is unplautine. But see Excursus.

373. *cedo bibam* Bentley, for **cedo ut bibam** P; cf. Truc. 367.

376. *te* supplied by Ritschl after *edepol*; but see on 1093.

377. My emendation is based on the principle suggested by ll. 319, 325, 331. Callidamates is only half awake at this point, and his drunken stammer is quite in place. The *et-* before *etiam* is actually preserved in one of the MSS. (C), contradicting by the way the rule of syllable division commonly given in modern grammars: *et-iam* is however quite according to the derivation of the word. I have supplied *Iu* before *iube.*

382. *iterum* supplied by Müller. Or read *Eccere autem hic* with Ritschl; cf. Mil. 207, Pers. 300.

384. Scan *cédo sole-* as a proceleusmatic (⏑ ⏑ ⏑ ⏑): cf. Truc. 363 *cedo soleas* (MSS. including A).

385. *DE.* supplied by Goetz (Praef. to ed. min.): cf. on 166, 324.

387. Scan with hiatus after *Perii.*

389 and 394. Scan with hiatus at diaeresis.

392. Scan with hiatus at change of speakers, and after *cum* (for non-clision of which in the fall of a foot Skutsch compares Cas. 612, Capt. 24, 93, 395).

395. *quam* Camerarius, for **quom** P; but cf. Men. 303.

396. *ut animo sis* (the proper Plautine order) Bentley, for **animo ut sis** P.

399. *nunciam tu* Bentley, for **nunc tu iam** (or **tulam**) P.

400. *haec* supplied by Ritschl.

407. **probrior** B (corrected to **propior**, B²), **proprior** CD, *probior* Scioppius; possibly *potior* ('preferable'), or *potius* ('rather', cf. *an potius* in Trin. 230, 307).—**Proprior** would mean 'more proper', 'better suited,' cf. *agnus proprius*, 'a suitable (proper) lamb', Capt. 862; *tempus mihi magis proprium quam ceteris*, Cic. Sull. 3. 9. The comparative *proprior* is correctly formed on the same principle as *industrior* (Most. 150), *sobrior* (Laberius), *strenuior* (Epid. 442). *egregius* (Juv. XI. 12). I propose to introduce its neuter in Cas. 378 *Iniquomst*: *qui* (for *quia* P) *isti proprius* (for *prius* P) *quam mihi est?* This makes excellent sense and metre.—**Propior** would have to mean 'a better support', 'more helpful.'—*Probior* might mean 'more serviceable', from the sense 'good for something', German 'tüchtig', cf. Poen. 680 (*ad istas res*), Trin. 366 (*uitae agundae = ad uitam agundam*, cf. 229, 232), Most. 243.—It would also be possible to read *sies*, 'one is' (with *patronus* as predicated noun).

408–409. The change of metre in the middle of the sentence, which has seemed an insuperable difficulty to all editors since Ritschl, is probably to be explained on the principle that the commencement of a passage which is *extra actionem* (i. e. no proper part of the action of the play) is often marked by a change of metre. This applies not only to cases in which a letter is read (Bacch. 997, Pers. 501, Pseud. 998) or

an oath administered (Rud. 1338), but also to cases in which the actor ceases to speak in his proper rôle and *turns to address the audience*. Line 407 is part of the conversation between Tranio and Philolaches; 408–409, which is a hit at Philolaches, is intended for the ears of the audience only, to whom Tranio proceeds to expound his plan of campaign (410–418 = 'you shall see, ladies and gentlemen, how I get out of the difficulty'; cf. Bottom in Shaks. Mid. N. Dr. V. i. 187 'You shall see, it will fall pat as I told you'). We have an exactly parallel case in Amph. 1006, where Mercury breaks off his speech to address the audience in a familiar style ('if you, ladies and gentlemen, will kindly lend me your ears', &c.).—The assumption of Ritschl that 408–409 begins a new scene, and that some lines have been lost which would have explained the construction of the dative *Homini*, is therefore unnecessary. The space of one line left vacant in the MSS. after 407 may be simply a means of indicating to the eye the commencement of the new metre, as Ritschl himself admitted: indeed, as Philolaches and his party leave the stage at this point, the iambics *do* in a sense begin a new scene. [*Class. Rev.* XX. p. 439.]

411. After this line the MSS. have 425 (without *hinc*), which they also give in its proper place (with *hinc*).

413. *nequiter* Dousa, for **nequitia** P.

414. The MSS. invert the order of this and the following line.—The *et* stands before the *ut* in P; transposed by Bentley.

415. **niquid** or **nequid** P. **potiatur** is corrected in B (by the same hand) to **patiatur**.

416. **turbabimus** P, unnecessarily altered by editors to *turbauimus*: the 'turbatio' (= the 'ludificatio' of Theoropides) is yet to come. Cf. 427 ff., 546, and note above on 408–409.

419. *egredere, Sphaerio? PV. em clauim* Seyffert, for **egrederes perio iamiam** P. According to the old reading, the slave, in reply to Tranio's question, *shows the key* without answering in words; but this is scarcely in Plautus' manner: besides *iamiam* is unintelligible unless a lacuna is assumed.

420. My emendation *pares. PVER ipsus*, for **paruisti** P, provides a subject for *iussit*; but the subject may possibly have stood in the line which Goetz-Schoell suppose to have been lost before *iamiam*.

425. The MSS. have **hinc** before **intro** (cf. on 411 above); perhaps it has crept in from 426, as Guyet and others have thought.

432. *aps* (Studemund) is far commoner in the MSS. before *te* than *a*: cf. 653, 924, 928.—*domum* Thomas, for **modo** P; cf. end of next line.

445. *intust* Leo (*hic est* Schoell), for **ist** P.

452. **quis** P (**qui** B^2) after the second *neque*, omitted by Bentley; *neque qui prodeat* Schoell.

453. **pedibus** P after *pultando*, omitted by Bentley.—*foris* supplied by Ritschl.

468 *attigatis* Diomedes, for **atigate** P.

469. The difficulties involved in the current explanation of this passage

(given in my explanatory note) would be obviated by reading after 466 (without lacuna)—

TR. Et heús! iube illos íllinc ambo apscédere.
TH. Apscédite. TR. Aedis ne áttigatis. Tangere
Vos quóque *etiam*? TH. Opsecro hércle, quo*r non áttigant?*
[or, quin *ei áttigant?*]

Tangere (468) is the reading of C; it would be an infinitive of indignant question or exclamation, often found in Plautus: 'you touch it also?' i. e. to think of you (the attendant slaves) wanting to touch it also (as your master has done)! *Quoque etiam* (469) is a common Plautine periphrasis for 'also', cf. Amph. 30, 81, 281, 717, 753, &c. *Et heus* (467) 'and, I say!' would connect itself with 461; cf. Bacch. 327. The end of 469 (**quin eloquere** P) is obviously corrupt: see Ritschl, who thought that it came from 472, and Goetz-Schoell; for the construction of *quin ei attigant?* see explanatory note on 614 (*quin feram?*). My reading has the advantage of not requiring the assumption of a lacuna; and it renders the text intelligible at three obscure points (*terram—quoque—quia*).

475. **quid est** P (before *non intellego*) P, omitted by Camerarius. *Capitúle scelus factúmst. TH. quid est? non intéllego* Goetz-Schoell (without caesura); 'certa ratione vix emendabilis'.

478. *sceleris* Bentley, for **sceleste** P.

481. Scan *ēi* as in 947, 986.

484. Hiatus at the caesura, justified also by the pause.

495. *Theoropides* (*Theuropides*) supplied by Ritschl: lacuna in P.

496. *somnis mortuos* supplied by Schoell: lacuna in P.

498. Hiatus at pause after the second fall.

501. *me hic* Guyet, for **hic me** P; *hic me necuit* Bentley (cf. Ennius Ann. 559 V., but cf. Most. 479, 481, Asin. 921).

504. Scan *scelestae haé* as standing for ∪∪⏑ (1st foot; cf. on 217).

508. *hicín* Leo, for **hicine** P; for the ictus on the second syllable of a tribrach word is very rare, even in the first foot of a line. So *itán* Mil. 1120. See also on 1100 below.

509. **adcheruntem** CD, **adacheruntem** B. A always spells *Acheruns*; but there are traces of the spelling *Accheruns* in P (possibly a way of indicating the length of the first syllable, see on 499), e. g. Trin. 525 *Accheruntis* B.

513. *fuge* Scaliger (MS. note in his copy of ed. by Sambucus in the Bodleian Library), for **fugies** B, **fuges** CD, cf. 527.

517 f. Lacuna in P, supplied by Leo on the lines of Ritschl.

521. *percussissem* Acidalius, Goetz-Schoell; but the second person of the MSS. suits the context better, and is grammatically unobjectionable.

527. *fuge* FZ, **fui** P, **fugis** B^2, cf. 513.

528. So Bentley, for **inuocabi** (**inuocabis** B^2) and **te** P.

529. **utibi hodie ut** P, corrected to **ut tibi hodie** B^2.

537, 538. Lacuna in B, supplied by Camerarius.

540. *Hoc ne* Bothe, for **Ne hoc** P, which involves hiatus.

545. *male* supplied by Niemeyer.

549. Hiatus at caesura ; a pause may be made before *omnia* : cf. 1032. After this line P have 553 and 557–559, which also recur in their proper places : deleted here by Acidalius.

552. *Dixtine* Bentley, for **Dixtin** P ; *Dixtin ei* Fay.

554, 555. Lacuna in P, supplied by Camerarius and Leo.

557. I have supplied *aecum* (cf. A in Epid. 552, 586, Trin. 392) to avoid hiatus, and written *unum* for **una** P. Langen (Beitr. p. 242 ff.) shows that Plautus does not use *una cum* in phrases meaning 'go to law with', but only the simple *cum*.—For the non-elision of *cum* before *eo* see on 392.

560. Schoell suggests *seruolum*, in order to avoid hiatus.

562. *nequoquam* Z, **nec quoquom** P (**-quam** B^2).

567. Hiatus at *argento* justified by change of speakers, as frequently in every place of every kind of verse, cf. 392, 398, 586, 718, 798, 821, 948, 952, 1175.

569. *Salueto* Lachmann, for **Salue et tu** P.

571. *Certe* added by Seyffert. Note the *certe* in Tranio's reply.

574–576. Lacuna in P, supplied by Ritschl on the lines of FZ.—**From 576 A** becomes available.

579. .... **DIEM** A, **meridie** P.

580. *reddeturne : abi* Leo, **reddetur nunc abi** P, *reddet : nunc abi* Guyet.

583 *a*. *modo domum* Ritschl (cf. Luchs in Studemund's Studien, I. p. 50), **DOMUM** A, **modo** P (cf. 583 *b*).

583 *b*. This line appears in A only, which has at the beginning either **ATUOLO** or **NONEO**. The third letter may therefore be an N. The letter before **FAENU(S)** looks like an M ; hence my reading *At nolo, priusquam faenus* (the sentence being interrupted by Tranio ; cf. 849).—Studemund suggested (after *Non eo ;*) *priús da faenus*, Seyffert (after *At uolo*) *mihi prius des faenus* ; but the singular number seems out of place ; cf. 584 *date* and *nugamini* ; 589 f.

593. *tun* supplied by Ritschl ; cf. Asin. 104–106, 521–524, Poen. 990, Pseud. 615 f. Or supply *homo* after *tu* ; cf. Bacch. 1155 *a*, Men. 487 (*quid ais, homo*). *Ais* is normally two syllables with the first short in Plautus ; cf. 183, 615, 943, 959, 1034.—**OMNIUM KOMINUM A** : but this involves a false ictus on the third rise (*omniúm*), cf. explanatory note on 656.

595. *ne frit* Ellis, **nec erit** P (A is illegible), *ne γρῦ* Acidalius.

599. *licet* Studemund, **LICEB** . . A, . . **cebit** P. (No trace of a lost line—assumed by Ritschl—between 597 and 599 in any of the MSS.)

600. Preserved in A only.

601. Such lines as this and Men. 101 are appealed to by Lindsay (Lat. Lang., p. 457) as evidence that *dat* was a naturally long syllable in Plautus. And certainly the line runs better if the fourth rise is formed by *dat* alone (not by *dăt ă-*). But the rise before the verse-ending ⏑—⏑— (see Pref. p. vi, note 1) may be short ; cf. Rud. 900.

605. So A : **date mihi fenus** P, *datin m. f.?* Leo, *daturin f.?* Ussing.

607. *Vltro te* Seyffert, for **UNO** . . **A, Vetro te** P.

622–625 follow 628 in P ; transposed by Ritschl. In 623 *qui* inferior MSS., for **quid** P.

624 f. These two lines are metrically defective in the MSS., lacking two syllables and one syllable respectively. The gap should probably be sought at a distance of about five letters from the end. For in the MSS. 624, 625 stand next to 629 (see the preceding note) and 629 is defective before *audio*. The archetype was, therefore, probably defaced near the end of all three lines. I have supplied *nomen* in 624 (changing **qui** P into *quoi*), and adopted Below's *ex te* in 625.

626. *huic quod* Müller, for **TR. est huic** P, which may possibly be explained with Leo as a broken sentence (Tr. 'It is . . . Philolaches owes him') ; but a clause defining *illuc* suits the context better. I have therefere made the answer of Tranio commence at 627. (B prefixes **S** to 626.)

627. **paululum** B, **paulum** CD. The diminutive in *-ulum* seems necessary in view of the reply *quantillum* ; otherwise the diminutive form of the latter is meaningless.—Dactylic words are unobjectionable in the first foot of iambic metres (e. g. *pisclbus* Rud. 513, *omnlbus* Trin. 54, 75, *omnla* Rud. 526, *milltis* Bacch. 574, &c.) ; and even cretic words are common, the last two syllables together forming the rise of the foot, e. g. *enícas* Rud. 944 (see note) ; similarly with last syllable long by position *paulúlum* above, *quattúor* 630, *nemínem* Poen. 1348.

629. *creditum* FZ, **credit** P (with space in B).

630–632. Of these lines only the first (630) appears in this place in P ; but it is probable that all three stood here on a lost page of A, for three lines are needed to make up $2 \times 19 = 38$ lines. They were also read in this place by Servius ; and they make better sense here than between 652 and 653, where they stand in the MSS. (including A). They were transposed by Ritschl, supported by Seyffert in Berl. Phil. Wochenschrift, 1896, p. 253 f.

640 and 641 stand after 650 in P ; transposed by Ritschl.

642. *quoius-* forms the rise of the fifth foot : cf. 817 f., 908.

644, 645. *speculiclaras* Ellis, for **speculo claras** P ; *speculoclaras* Spengel.—*candorem* Spengel, for **canorem** P.—Ritschl supposed two half-lines to have been lost between *ita* and *speculiclaras*.

648. After this line Ritschl supposed a line to have fallen out which would have made *ei* (650) more intelligible.

651. *meridies* Saracenus, for **meridie** P.

652. *uomitu* Bothe, for **uomitum** P.—After 652 stand 630–632 in AP.

656. *paenissume* Prisc., edd., **plenissume** P.

663. . . **O** . . **MUMD** ——**RDIĒ** or ——**PERCITĒ** A, **proximum mendacium** P. Ritschl, perceiving that the word *mendacium* had crept in from the end of 665, proposed *rem conferam*, which, however, is inconsistent with the 'ductus litterarum' (rather uncertain) of A. No satisfactory proposal has yet been made. Possibly *nisi ut⟨i⟩ uicinum hunc proxumum ⟨re impertiam⟩*, 'give our neighbour a hand in the business' ; cf. Mil. 1060, Ter. Ad. 322 (*malo*), &c.

665. **audiui esse** P, **ESSEAUDIUI** A (which is accentually less rhythmical).—After this line Acidalius, followed by Ritschl, inserted the line which in AP follows 609.

667. I have written *quidquid est dicundum* for **quidquid dei dicunt** P; *quidquid est futurum* Seyffert (cf. 847, Curc. 694, Mil. 311, 585, 1372, Truc. 254; *quidquid futurumst*, Ter. Hec. 669), but then *id* creates difficulty because it would naturally refer to *quidquid*.—Scan with hiatus (and slight pause) at the caesura. *-quid est* forms the rise of the first foot.

671–679. So A: names of speakers according to Seyffert and (678) Schoell.

675. Hiatus at caesura.

681. **ne an** P, **AUT** A.

682. **oras** P, **ROGASI** A.

686. Hiatus at caesura, with slight pause.

687. **ipsus** P, **INTUS A.**

689. **HUC** AB²C, **hunc** B¹D. (Plautus regularly uses *accedere*, as a verb of motion, either absolutely, cf. 543, 717, or else followed by *ad*, e. g. Mil. 494 *accedam ad hominem*, Pseud. 312, &c.; in Epid. 149 *accedam periculum* the verb is metaphorical.)

690–746. The THIRD CANTICUM falls into two sections:—

(*A*) 690–717, cret. dim. + *either* ⏑–⏑–⏑⏓ (like 108), *or* ⏑–⏑⏑⏑⏓ (like 336), *or* ⏑–⏑– | ⏑–⏑⏓ (cret. dim.).

(*B*) 718–746, mostly cretic tetrameters (down to 740).

699. It is curious that P add **nunc** before **domi**, making a correct tetrameter (but out of place here).

701. In A **ei** comes after **cenandum.** P have an unexplained **ni trahis** before **male.**

703. I have added *eam* (atque eam = 'and that', 'and what is more'); so Spengel 'De versu cretico', p. 37: in Reformvorschläge, p. 88, he proposes *Si quis dotatam habet uxorem atque anum* or *Si quis uxorem habet dotatam atque anum.*

709. For **haec** P I have written *de hac*, which gives a construction to 710 and removes the hiatus in 709. The clause *quam . . . male* cannot be a dependent exclamation; for it makes no sense, after 706 f., to say 'And I don't know about your wives' tempers, but I know how badly mine treats me'; he ought to say 'And . . . tempers, but I know that mine will treat me worse than ever' (i. e. in consequence of my running away from her). For **quam** P have written *quae*.

710. Syllaba anceps (*forĕ*) at diaeresis: cf. 326, 337.

711. *Sĭ* supplied by Camerarius. The copyist of the archetype may have regarded it as representing SIMO, and so have omitted it as a mistake. Besides *si* is often omitted in MSS.; cf. emendations in 62, 912, and Sjögren 'Zum Gebrauch des Futurums', p. 158 and p. 62, note.—The line is irregular in having three resolved rises in the cretic dimeter.

716. Instead of this line A has a repetition of 714 in a slightly different yet perfectly metrical form: **⟨TEMPU⟩SNUNCESTMIKI-**

KUNCADLOQUISENEM. This was possibly a variant for 714 written in the margin of the archetype from which both A and the archetype of P were derived (X); the scribe of the latter rightly rejected it, but the scribe of A inserted it instead of 716. See my article in Trans. of Amer. Philol. Association, xxiv. p. 9.

718. Hiatus at diaeresis.

720 f. So Schoell on the basis of A, for **hercle te habeo hau | Bonum teneo seruom** P.—After 721 the MSS. have a line which suits neither the present context nor the place to which Ritschl transferred it (after 740): **Heia, mastigia, ad me redi. Iam** (or **eam**) **istic ero.** The first half has been assigned to Theor., the second to Tr. (*Iam isti ero*). The line seems to be an anticipation of the passage which begins at l. 783; cf. 788, which is of similar drift.

725–758. The leaf of A containing these lines is lost, and 725 f. have lacunae in P.

732. *omnia* Camerarius, for **communia** P, *cum omnia* **Ellis,** *comia* Lindsay (but *comis* is used only of persons in Plautus).—*bona* supplied by Ritschl.

733. As it stands, a trochaic tripody catalectic followed by a cretic dimeter, but without diaeresis; cf. 111.

737. *nostram* supplied by Ritschl.

742. *Vellem* Bothe for **Velim** P.—Hiatus at change of speakers.

743. **tunc . . . cor tenditur** P. I have adopted Ussing's *portenditur* and have restored the rest: see passages quoted in explanatory note.

744. Lacuna supplied by Ussing.

750. **increpauit** B.

751. Seyffert considers that a line (similar to Poen. 356) has been lost here: *Olim quom alcedo pullos educit suos.*

757. *hem* supplied by Ritschl.—**consomniauit** P is a compound which does not occur elsewhere, but it is probably genuine (='put together in dreams').

760–765 are given as restored from A, with the help of P. In 763 the *sibi* is uncertain (**ex te** P), in 764 the *tibi* (here P have a different order of words); in 765 A has **SUBS . . OCOL . . . NE**, P have **Subdiu** col with lacuna. *Sub diuo columine* Leo in Archiv X p. 273 f.

After 782 P begin a new scene, but not A.

783–803. FOURTH CANTICUM: mostly bacchiac tetrameters.

784. So A (**TKEOROPIDES**). Various emendations have been proposed in order to introduce the form *Theoprŏpĭdes* (**Theupropides** B, alone), but they all do violence to the metre as established by Spengel. See note on PERSONAE.

794. *Age ĭ, duce* Ritschl, for **Age duc** P.

796. **se** P, **SESE** A; but *sese* will not suit with Ritschl's addition *aedis*. The form *hasce* (found in A and P) shows that a word beginning with a vowel or *h* has dropped out.

797–825. The leaf of A containing these lines is lost.

798. Hiatus at change of speakers.

802. The lacuna in P may be filled with *stultum haud esse* (Kayser, after Ritschl) or *se apstinere* (Leo).

803. The lacuna in P may be filled with *odiose* (Leo), or *uerba ut*.

804. *Simo*, added by Schoell.

810. Hiatus at change of speakers.

813. *has* supplied by Guyet.

816. After this line P have—

Vin qui perductet ? Apage istum perductorem. non placet
Quid est ? errabo potius quam perductet quispiam,

which occur again in a different form after 844. Their presence here (after 816) has been ingeniously explained by Seyffert (Berliner Philologische Wochenschrift, 1887, p. 781) as due to some actor's copy of the play, in which lines 845 f. (*apage istum ... perductet quispiam*) were entered in the margin after 816 as a *substitute* for lines 817–847, which, however amusing, are not necessary to the action. The changed form of the lines would be necessary in order to adapt them to their new context. There are other indications of such shortenings of long scenes for stage purposes in the MSS. of Plautus: e. g. Capt. 958 f. (as Seyffert thought). Compare note above on 246.

832. *ludificat* Bentley, for **LUDIFICATUR** AP. **UNACORNIX** A, **cornix una** P. **DUOS** A, **duo** P: so also in 834.

833. This line appears only in A, which has **UIDEOR** for *uideo* (before *nam*); corrected by Studemund.

842. Scan *latius* as a dactyl (which is unobjectionable in the first foot).

844. **APUDFORUM** A (cf. Asin. 329, Aul. 281, Curc. 474, Epid. 358, 422, Pseud. 896), **ad forum** P (cf. 999, Mil. 930, Pseud. 1236).

846. Here Ritschl introduced part of what the MSS. give after 816 (see crit. note). Hence the apparent omission of a line of the text.

851. *modo* supplied by Ritschl.

852. **FETAQUAEUIS A, feta qua uis** P.

853. Seyffert (Berl. Phil. Woch. 1889, p. 343) shows that in this phrase *eo ego* is the regular order of words at the beginning of trochaic lines, *ego eo* at the beginning of iambics. It seems then that in both cases the verb is put in the rise of the foot, and the unemphatic pronoun in the fall. But this rule does not apply to the compound *abeo*, which is offered in this passage by A (**EGOABEO**), and which would also scan (with *fŏrŭm*).

854. *aliquis* supplied by Ritschl, as suggested by Weise.

858–903. The FIFTH CANTICUM falls into two parts:—

(*A*) 858–884, solo of Phaniscus.

(*B*) 885–903, duet of Pinacium and Phaniscus.

The metres are very miscellaneous; and it is difficult to see any clear scheme of correspondence of the form to the thought. See Leo, *Die plautinischen Cantica und die hellenistiche Lyrik*, p. 95. See Table of Metres.

The leaf of A containing 859–890 is lost.—Before 858 A has the heading of a new scene (**PKANISCUS, PINACIUM**), which implies

that that MS. recognized no new scene at 885. I have followed its indications.

860. I have restored the end of this line as a Reizian colon by adding *pro-* on the basis of the adaptation of the passage which is given by the MSS. in Men. 983 f.

862. I have omitted the pronoun before *si* (**sed hii si** P) as out of place and spoiling the scansion.

873. So Bergk, for **Bonis (-ni) sum improbis (-bi) sunt malus fuit.**

876. *uocitantur* Hermann, for **uocantur** P.

879. *inde apstuli: abii* Bothe (after Camerarius), for **unde abstultabi** P. See explanatory note.

880. *ego* added by Studemund: to be scanned without elision of *ero*.

881. To be scanned without elision of *quom*.

882. Scan *eos* as forming the resolved rise of the third foot (at end of the trochaic dimeter catalectic), though, as Skutsch says, this is not unobjectionable.

885 *b*. **respicis D, respices C, respice** B.

886 *a*. *sies* Hermann, for **sis** P.

887. I have transposed (after Spengel) **impure parasite** P.

888. *poteris* Camerarius, for **poteres** P; Leo *potis es*.

889 occurs after 886 *b* in P; transposed by Acidalius.

890. I have written *facis .te, quia ted erus* for **facis quia te eratus** P. *Ferocem facis* without the reflexive pronoun is hardly Latin.

899. *his qui* Guyet, for **qui his** P (and A ?).

904. *hoc esse* supplied by Ritschl.

905. *nusquam* Schoell, for **numquam** P, ... **QUAM** A.

912. *si* supplied by Camerarius.

914. **accipiem** and **cupies** P, corrected by Camerarius.

922. My emendation *captionis*, for **captioni** P, had been anticipated by Geppert.

925. **numquam** B^2, **umquam** PA (with which **quia** P, is hardly intelligible: 'is it because I ever . . . ?').

926. I have written *TR. eam mi habeas* for **eam dehis** P, . **AMBIS** (?) A; several other readings giving the same sense might be suggested (e. g. *meam habe*). Before *eam* there is a space in B for a change of speakers; without which there is no point in 927 (*aps te modo uno*): see explanatory note.—B^2 corrects **dehis** to **debes**; but **debere gratiam** is not Plautine.

929. **IUBES** A, **uoles** P, which would also be Plautine; see Sjögren, Zum Gebrauch des Futurums, p. 55 f.

932. **KINC** A, **hinc** D^1, **hic** BCD^2. After this line P begin a new scene: but not A.

933. *item* Bothe, **ITIDEM** AP (unmetrical).

940–945. Restored from A; P omit the six verses.—In l. 943 perhaps read *non sunt ⟨meae⟩ istae aedes ubi statis ?* as I suggested in *Class. Rev.* (vol. V), 1890, p. 309.

947. Scan *ĕi*; cf. 481.

948. Hiatus in the resolved rise of the first foot, and at the change of speakers (after the rise of the second foot).

952. Hiatus at change of speakers.

956. Scan *nắm hĕ-*, without elision; cf. 133.

959. I have transposed the *est* from after *unum* where it stands in the MSS. to after *intermissum*, because (1) the negative *haud* ought to precede the verb *est*; *est haud intermissum* is strange Latin for *haud intermissum est* or *haud est intermissum:* (2) this reading brings the syllable which would bear the prose accent into the fifth rise of the trochaic septenarius, which ought to be formed by such a syllable; see on 656 (explanatory note).

965. Scan *cŭm ĕrō* without elision in the rise of the foot; cf. 392 (in the fall).

967. I have written *ampliuscule quam* for **AMPLIUSQUAM** A, **melius cuiquam** P. Scan *sătis fue-* as a proceleusmatic (⏑⏑⏑⏑).

973 *b*. This line is found only in A.

974. **destinatum** P; A is not legible at this point.

976. Scan with hiatus after *assiduo* (to avoid which I proposed in my first edition to insert *usque* before *assiduo*, cf. Truc. 261; the word was used by Phan. in 957).

981. **KEU** A, **eu** P.

984. *Herculēi* Lindsay (Archiv XV, p. 144), for **HERCULI** AP.—For the short rise (*-e*) before the verse-ending ⏑ — ⏑ — see on 601, 1100.

985 f. So A; *ne* om. P: *ne eius patrís me* Weise.—**misero ei** P.

988. Scan *ecquis* as dimoric, so Rud. 413. Cf. on 210, 335 *a*.

990. Preserved only in A: *porro* (for **PUERO**) Goetz; *sequor* supplied by Ussing.

999. Scan with hiatus before the verse-ending ⏑ — ⏑ —, as in lines ending *gratiam habeo tibi*, Mil. 1425, Capt. 373.

1006. *qui* supplied by Seyffert (Camerarius *quis*).

1012. I read *id ⟨quidem⟩ multo minus*, adopting the order of words given in A (where there is room for *id quidem*): or *multo ⟨id qu⟩id⟨em⟩ minus*, with the order given in P. B and D have a space of about four letters between *multo* and *id* (which B writes with a capital I).

1018–1021. Here Ritschl supposed two lines to have been lost; hence the numeration.

1025. The *ne* of P (**MINAS** A) is changed by all editors since Lambinus to *te*; but *cauere ne* is a good Plautine construction, and the subject accusative may be omitted (see on 55).

1026. After this line A has four partially legible lines (1026 *b–e*) not ound in P; and after them a whole leaf (two pages) of A has disappeared, the next page beginning with l. 1042. It follows that there were originally thirty-eight lines of writing in A between 1026 *e* and 1042; for each page of A contains nineteen lines. Of these thirty-eight lines of writing fifteen are accounted for by the fifteen lines of text which stand in P (1027–1041) and two were no doubt occupied by the scene heading before 1041. Thus it appears that twenty-one lines of the text have been lost (indicated by asterisks, p. 48 f.).

1032. Hiatus at caesura: a pause may naturally be made after *immo* ('on the contrary'); so 549 (before *omnia*).

1033. I have written this line as it stands in B (partly in the margin). CD have **mihi** (or **mi**) for **et me**. *Deludificatust me hodie indignis modis* Bothe, edd.

1037. With hiatus at caesura justified by the pause; and also after *opsecro*, before the verse-ending ⏑ — ⏑ —.

1039. *a me* supplied by Palmer.

1041. For the scene heading see on 1064.

1044. Scan *nắm ĕrus* without elision: cf. on 133.

1051–1053. So A, as we now know from Studemund's Apograph.

1055–1061 found only in A, and in a mutilated condition: the italics denote the less certain letters or emendations.

1061. *Praĕoccu-* may be scanned with short *prae-* before a vowel, as in classical verse; cf. *praĕopta-* Trin. 648, *praei* Rud. 1335.

1063. For the ictus *ĕrus meŭs* cf. Aul. 603, Mil. 235, 775, Poen. 901, Pseud. 1152 (Luchs, Comment. Pros. Plaut., 1883, p. 13). For the scansion *hĭcquidem* cf. on 176.

1064. A begins a new scene here, headed **TKEOROPIDES, TRANIO**, which implies that its scene heading at l. 1041 (on the lost page) must have been **TRANIO** alone (with **SERUOS**—the rôle—written below it). Otherwise P.

1073. This is the last line of the play preserved in A.

1077. I have inserted *tu*, and written *aduenis* for **aduenies** P; *opportune mi aduenis* Niemeyer, Sjögren.

1081. I have inserted *credo* (parenthetical) to supply the lacuna of the MSS.; cf. Epid. 34, 257, Cist. 625.

1086. A speech of Tranio appears to have been lost, as is shown by the *istuc idem* of 1087.

1089 ff. I have for the most part followed Ritschl; *immo* 1090 is transposed from 1091, where it will hardly scan.

1093. The supposed cases of a long final syllable in *igitur* are all disposed of by Jacobsohn's law (see Pref. p. vi): Most. 393, 1093 (cf. 376), Amph. 409, Bacch. 89, Merc. 901; Amph. 719.

1096. Scan *egō*: cf. Mil. 142, Aul. 457, &c.

1098. Either scan with hiatus (after *uolo*) or read with Schmidt *illisce* (cf. 510) for **illi** P.

1100. So the MSS. (P). In the present state of our knowledge it is safer to leave *uis serere* as it stands, though the scansion is uncertain: *uĭs sererĕ* (with short rise before the verse-ending ⏑ — ⏑ —, cf. on 601, 984) or *uĭs serĕre*: cf. Radford in *Trans. of American Phil. Assoc.* XXXIV, p. 66; Editors since Bothe have transposed the words: *sĕrere uĭs*.

1101. *metŭculosus* is the form and prosody of the word as attested by the two passages of Plautus in which it appears, here and Amph. 293: correct Lewis and Short.

1110. Scan with hiatus at the diaeresis.

1113. **hodie inditus (inuitus) destinant tibi** P cannot be restored

with confidence: the letters **desti- are** the chief difficulty. My provisional emendation follows the lines of Seyffert, who with the MSS. assigns the line to Tranio (*TR. numquam edepol hodie hinc inuitus surgam* – ∪ – ∪ –).

1114. So Pylades, for **lubeo** (**lubo** or **iube**) **ignem et sarmen** P.

1116. *quia place-* is a legitimate proceleusmatic.

1120. *nunc* supplied by Redslob.

1122. So Müller, for **omnium** P. *sepelire* = 'to get rid of.'

1124. Scan with hiatus either after *modo* or after *hominem*.—In the last foot of the line the final *s* of *ludificatus* is to be dropped in scanning: so Rud. 103, 512, &c. This principle, mentioned by Cicero (Orat. § 161), may be illustrated by Lucretius (*infantibu' paruis*, &c.).

1127. Scan with hiatus after *pacem* (pause before full stop).

1134. **ista** P. The neut. sing. *istud* and plur. *ista* are rare in Plautus (for *istuc*, *istaec*), but are not to be abolished from the text; see Neue Lat. Formenl. II. pp. 399, 401 f. *ac te* Ussing (for **acto** P), whom I have also followed in giving the whole line to Callidamates. This suits the *sed tu* of 1135 better than to follow the MSS. in giving *Dic ... taces?* to Tranio: see on 522.

1135. Scan with hiatus at the pause before *inscitissumus*.

1136. *eloquere* Langen, for **loquere** P. Langen shows from 200 passages that *loqui* = 'to give information' (followed by dependent noun clause) is unplautine.

1144–1146. Lacunae in P, supplied by Ritschl.

1149. Restored by Bücheler and Leo: **si amicus dephilo aut philomontes** P.

1155. *adit* Bentley, for **adiit** P.

1156. So Merula, for **Propterea qui** (or **quia**) **facit qum** (or **quae**) P.

1157. Scan with hiatus at diaeresis.

1160. *empta-* supplied by Ritschl; so too *iam* 463.

1165. Scan with hiatus after *supplici*; cf. on 999.

1166. *TR. post* supplied by Müller.

1168. *te* supplied by Guyet.

1169. *amitte* Ussing, for **remitte** P, which is defended by Ahlberg, *De Proceleusmaticis*, p. 52, in spite of the ictus on the unaccented syllable (*rémitte*). For the mistake of the MSS. cf. 1172.

1172. Lacuna in P, supplied by Ritschl. *astat* Ritschl, for **restat** P.

1173. *quiesce*, ⟨*si*⟩ *sapis* Camerarius, for **quiesse sapis** P; *si sapis* stands as a dactyl in the 4th foot, cf. Curc. 167, Aoin. 149, Epid. 202; in the 5th, Amph. 311.

1174. So Acidalius, for **uerberibus ut sit quietus** P; the failure of the word-accent at the fifth rise is compensated by the word-accent on the seventh; possibly too *uerberibus* had a secondary accent on the first syllable (*uèrbéribus*).

1175. Hiatus at change of speakers.

1177. So Ritschl, for **unam noxiam unam queso fac** P.

1179. I have written *ibidem* for **ibi** P; for scansion (*ibïaem*) see on Rud. 1061.

METRES OF THE MOSTELLARIA

Arg. 1–11 iambic trimeter (or *senarius*).
1–84 iambic trimeter.
85 bacchiac tetrameter.
86 bacchiac dimeter + Reizian colon (see crit. note on 313 *A*).
89 *a* anapaestic dimeter.
89 *b* bacchiac tetrameter.
90 iambic dimeter cat.
91–97 bacchiac tetrameter.
98 iambic dimeter cat.
99–101 bacchiac tetrameter.
102 iambic dimeter cat.
103, 104 iambic tetrameter.
105, 106 cretic tetrameter.
107 iambic tetrameter.
108, 109 cretic dimeter + trochaic tripody cat.
110 cretic tetrameter.
111 trochaic tripody cat. + cretic dimeter (? see crit. note on 733).
112 (? see crit. note).
113 = 108.
114 cretic tetrameter.
115 trochaic tetrameter cat.
116 = 108.
117, 119 trochaic tetrameter cat.
118 iambic tetrameter.
120, 121, 122, 124 bacchiac tetrameter.
123 anapaestic dimeter.
125 bacchiac dimeter + Reizian colon.
128–132 iambic tetrameter.
133–136 = 108.
137 (?), 139 cretic tetrameter.
140, 141 = 108.
142, 143 iambic tetrameter.
144 cretic tetrameter.
145 trochaic tetrameter cat.
146–148 iambic tetrameter.
149 = 108.
150 cretic tetrameter.
151 = 108.
152 + 153 = 111 (?).
154–156 trochaic tetrameter cat.
157–246 iambic tetrameter cat.
248–312 trochaic tetrameter cat.
313, 314, 317 (?), 318 (?) bacchiac dimeter + Reizian colon.
315 uncertain.
316 bacchiac tetrameter.
319 uncertain.
320 cretic dimeter.
321, 323, 324 uncertain.
322 anapaestic dimeter.
325 trochaic tetrameter cat.
326 cretic dimeter + trochaic tripody cat.
327 cretic tetrameter.
328 trochaic tetrameter cat.
329 cretic tetrameter cat.
330 iambic dimeter + Reizian colon.
331, 332 anapaestic dimeter.
333 uncertain.
334 iambic dimeter.
335 *a*, 335 *b* anapaestic dimeter cat.
336, 339, 340, 341, cretic dimeter + ⏑ ∪ ⏓ ⏑.
337, 338, 342, 343 = 326, 327.
344 ⏑ ∪ ⏑ ∪ ⏑ | ⏑ ∪ ⏓ ⏑ (?).
345 ⏑ ∪ ⏑ ∪ ⏑ | ⏑ ∪ ⏑ ∪ ⏑ (?).
346, 347 iambic dimeter + Reizian colon.
348–407 trochaic tetrameter cat
409–689 iambic trimeter.
690–692 cretic dimeter + trochaic tripody cat.
693 cretic dimeter + ⏑ ∪ ⏓ ⏑.
694, 695 = 690–692.

696, 697 = 693.
698–701 = 690–692.
702, 703 = 693.
704. 705 = 690–692.
706 = 693.
707–712 = 690–692.
713 cretic tetrameter.
714 = 690–692.
715, 716 cretic tetrameter.
717 = 690–692.
718–720 cretic tetrameter.
721 uncertain (? ⏑ – – ⏑ – ⏑ – ⏑).
722–724 cretic tetrameter.
726 uncertain.
728 trochaic tetrameter cat.
729–732 cretic tetrameter.
733 uncertain (see crit. note).
734–739 cretic tetrameter.
737 trochaic tetrameter cat.
738 cretic tetrameter.
739 = 690–692.
740 trochaic tetrameter cat.
742–745 iambic tetrameter.
746 iambic tetrameter cat.
747–782 iambic trimeter.
783 bacchiac dimeter + Reizian colon.
784–789 bacchiac tetrameter.
790 = 783.
791 bacchiac tetrameter.
792 = 783.
793–803 bacchiac tetrameter.
804–857 trochaic tetrameter cat.
858 iambic dimeter + Reizian colon.
860 anapaestic dimeter + Reizian colon.
859, 861 anapaestic dimeter cat.
862 anapaestic tetrameter.
863–867 uncertain.
868 Reizian colon (bis): × ⏑ – × ⏑ – ⏑ | × ⏑ – × ⏑ – ⏑.
869 perhaps bacch. dim. (with *uti*) + Reizian colon.
870 = 868.
871, 873 bacchiac tetrameter (872 uncertain).
874 = 868.
875 bacchiac tetrameter.
876 anapaestic dimeter.
877 iambic dimeter cat.
878 anapaestic tetrameter.
879 cretic tetrameter.
880 iambic dimeter + Reizian colon.
881 cretic tetrameter.
882 trochaic dimeter cat. + trochaic tripody acat.
883, 884 trochaic tetrameter cat.
885 *a*–886 *b* trochaic dimeter cat.
887 uncertain.
888 anapaestic tetrameter.
889 anapaestic dimeter.
890 bacchiac tetrameter.
891 apparently a Reizian colon + a bacchiac dimeter.
892 iambic dimeter + Reizian colon.
893 trochaic dimeter cat. + Reizian colon (or = 894, i e. *me ut tibi maledícam*).
894 trochaic dimeter cat. + trochaic tripody acat.
895 + 896 anapaestic tetrameter.
897, 898 trochaic tetrameter cat.
899, 900 iambic senarius.
901 anapaestic dimeter cat.
902 *a* anapaestic dimeter.
902 *b* iambic dimeter.
903 anapaestic dimeter.
904–992 trochaic tetrameter cat.
993–1040 iambic trimeter.
1041–1181 trochaic tetrameter cat.

EXCURSUS

On the Moods employed in Questions as to what is to be done.

In my notes on Most. 368, 371, 392 I have made no attempt to distinguish *quid ago?* from *quid agam?* or from similar questions in which the Future Indicative is used. The latest investigation of this point is contained in Dr. H. Sjögren's *Zum Gebrauch des Futurums im Altlateinischen* (Uppsala, 1906), a work which I had not read until after the whole of my commentary to the present edition was written and printed, but to which I have referred in some passages of my critical notes. Sjögren's results are based on a careful study of all previous work bearing on the subject, and he distinguishes (pp. 81 ff.) questions in the first person as to what 'is to be done' with the indicative, like *quid ago?*, from those with the subjunctive; and these latter [1] he again distinguishes on the lines of Morris [2] according as the subjunctive is (i) accompanied by *ego* or *nunc* or both *ego* and *nunc*, or (ii) not so accompanied. To questions of the type *quid ego agam?*, *quid ego nunc agam?*, *quid nunc agam?* (e. g. Most. 378, 662, Amph. 1046) he concedes the name 'deliberative', as expressing perplexity, despair, &c., mainly in monologue; questions like *quid agam?* (e. g. Mil. 363, Aul. 651) he describes as 'questions for information as to the wish or will of another' (*Auskunftsfragen*): questions like *quid ago?* (e. g. Pers. 666, Men. 176) he calls 'consultative questions', i. e. questions for information as to the views or opinions of another—the questioner asking in a calm tone how he ought to act under the particular circumstances. Further, he marks off as a special group the questions commonly called 'angry questions' like *solus cenabo domi?* (Stich. 599). The last three classes usually appear in dialogue. In the light of these results Sjögren rejects the emendation *quid ego ago?* Most. 368, where he would adhere to *quid ego agam?* (MSS.).[3] I believe that these distinctions are on the whole well-founded in Plautine usage; but

[1] So far as relates to *agere*, and partly to *facere*. Sjögren recognizes that other verbs do not require the addition of *ego* or *nunc* to form a 'deliberative' question, e. g. *quid machiner?* Capt. 531.

[2] On Principles and Methods in Latin Syntax, p. 210 (New York, 1901).

[3] The *nam* he would connect with Tranio's reply, quoting (in support of *nam quid tu, malum*) Amph. 592, Rud. 945, which he considers sufficiently parallel, though the *nam* does not in those instances precede the *quid, malum*.

I notice that in one of the instances cited as an *Auskunftsfrage* there is an *ego* (Trin. 981). Another difficulty is that Sjögren's distinctions do not quite apply when the verb is *facere* instead of *agere*, as he himself shows (p. 85): *quid faciam?* is both an *Auskunftsfrage* and a *Konsultative Frage*, and *quid facio?* does not occur in this sense: nor does the usage of Terence quite agree with that of Plautus (pp. 83 and 86). The distinction between *Auskunftsfragen* and *Konsultative Fragen* seems to me almost too fine drawn;[1] but on one point at any rate we are agreed, viz. that the term 'deliberative' is inappropriate to this class of questions as a whole. I will add that some common name for the whole class is needed to mark it off broadly from questions as to a matter of fact. Terms like 'consultative questions' and 'angry questions' serve only to distinguish the species of a genus, and a brief name for the genus is still to seek.

[1] For instance, in Bacch. 630 we find, in answer to the command *bonum habe animum*, the reply *unde habeam?*, which would be according to Sjögren an *Auskunftsfrage*; but in Rud. 687, in reply to exactly the same command, we find *unde iste animus mi inuenitur?*, which would be a *Konsultative Frage*, like *quid fit?* 'what is to be done?' Pseud. 1159, Cist. 769. Sjögren admits, however, that these meanings easily pass into one another (p. 90).—It may be added that the use of the Indic. (*quid ago?*) in Plautus, according to Sjögren's interpretation, hardly agrees with that early Latin use of the phrase *agone?* or *ago?*, in which the sacrificial attendant asked the priest whether he was to strike the victim, and the priest answered *age* or *hoc age* (Varro L. L. VI. 12); for the question clearly related to the *will*, not to the views or opinions, of the priest. As Ovid says (Fasti I 322), Semper 'agone?' rogat, *nec nisi iussus agit*. On this use of *ago?* see Postgate in *Classical Review*, vol. xv, p. 452, to whom belongs the credit of having first called attention to the defects of the term 'deliberative' (vol. xiii, p. 414 and p. 68; cf. my note in vol. xvi, p. 166, where I include 'dubitative' in the same condemnation).

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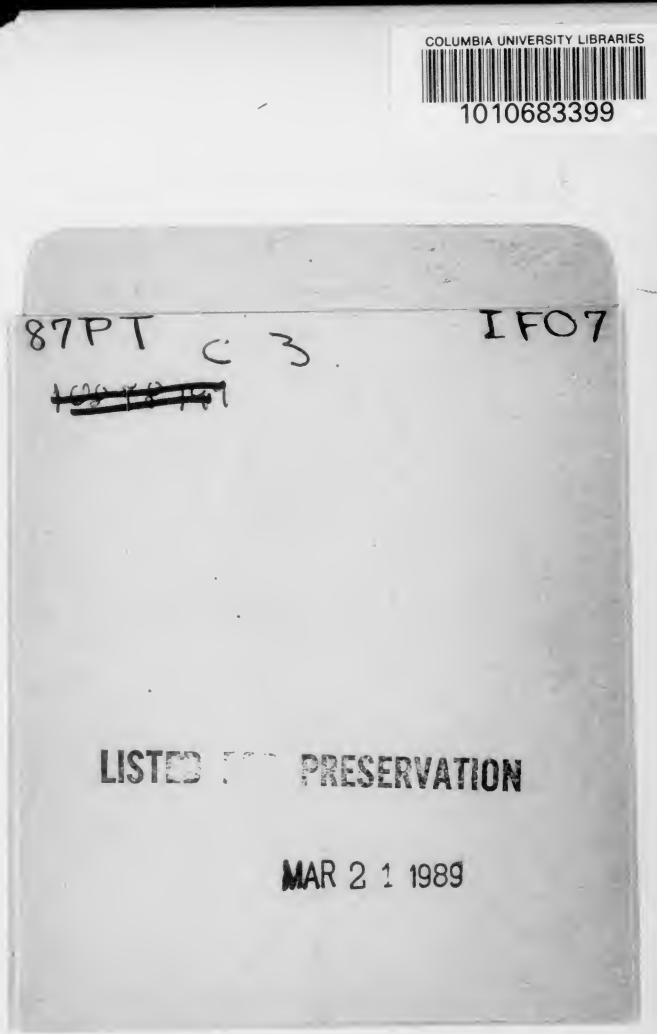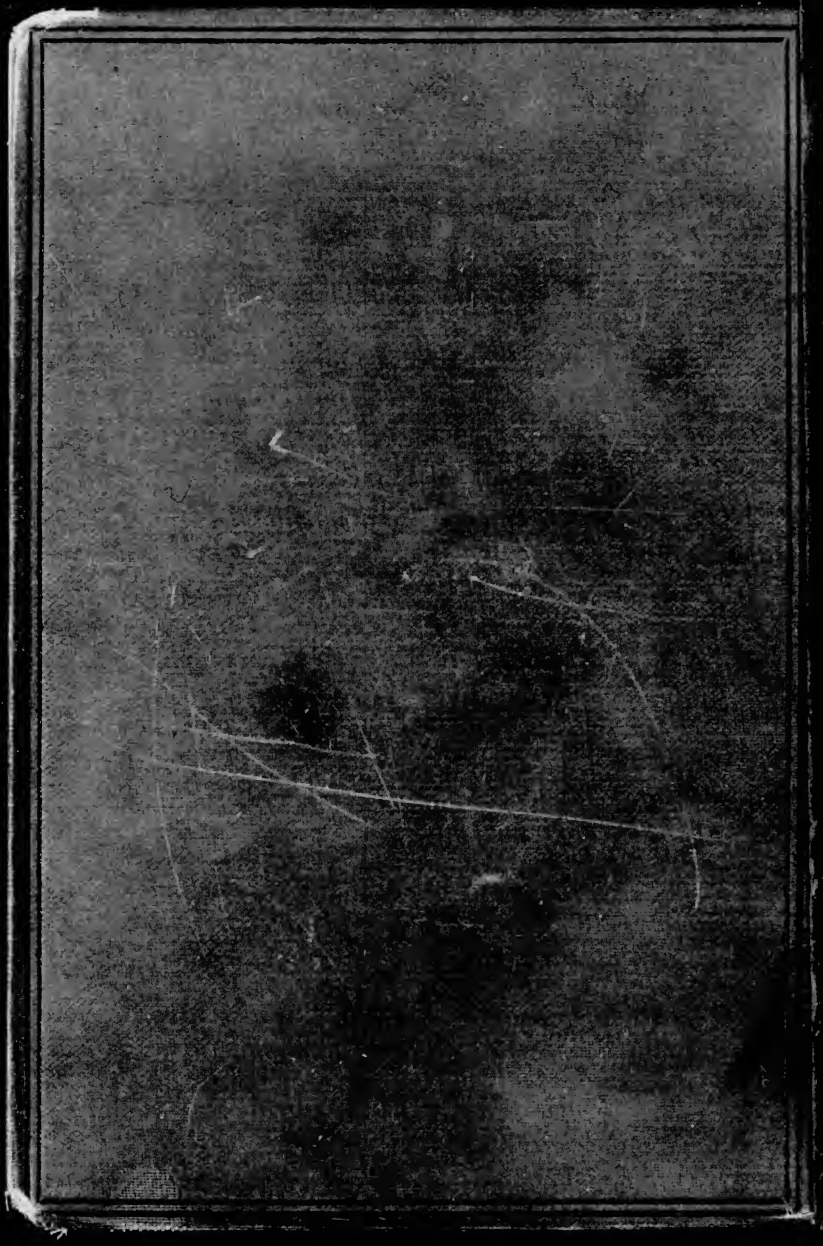
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